British Museum

British Museum

TO the right noble/right excellent & vertuous prince George duc of Clarence Erle of warwyk and of salisbury/grete chamberlayn of Englond & leutenant of Irelond eldest broder of kynge Edward by the grace of god kynge of England and of fraūce / your moste humble seruant William Caxton amonge other of your seruantes sendes vnto yow peas. helthe. Joye and victorye vpon your Enemyes / Right highe puyssant and redoubted prynce / For as moche as I haue vnderstand and knowe / that ye are enclined vnto the comyn wele of the kynge our sayd sauerayn lord. his nobles lordes and comyn peple of his noble royame of Englond / and that ye sawe gladly the hystoryes of ye same enformed in good. vertuous. prouffitable and honeste maners. In whiche your noble persone wyth guydyng of your howe habounded/gyuyng light and ensample vnto all other / Therfore I haue put me in deuour to translate a lytyll book late comen in to myn handes out of frensh in to englissh / In which I fynde thauctorites. dictees. and storyes of auncient Doctours philosophres poetes and of other wyse men whiche been recounted & applied vnto the moralite of the publique wele as well of the nobles as of the comyn peple after the game and playe of the chesse/ whiche booke right puyssant and redoubted lord I haue made in the name and vnder the shadowe of your noble protection / not presumyng to correcte or enpoigne ony thynge ayenst your noblesse/ For god be thanked your excellent renome shyneth as well in strange regions as with in the royame of englond gloriously vnto your honour and laude / whiche god multyplye and encrece But to thentent that other of what estate or degre he or

they ſtande in may ſee in this ſayde lityll booke / yf they go-
verned them ſelf as they ought to doo / Wherfor my right
dere redoubted lorde I requyre & ſupplye your goode grace
not to deſdayne to reſceyue this lityll ſayde booke in gree
and thanke / as well of me your humble and vnknowen
ſeruant as of a better and gretter man than I am / ffor
the right goode wylle that I haue hade to make this lityll
werke in the beſt wyſe I can / ought to be reputed for the
fayte and dede / And for more clerely to procede in this
ſayde booke I haue ordeyned that the chapitres ben ſette in
the begynnynge to thende that ye may ſee more playnly
the matre wherof the booke treteth &c.

¶ This booke conteyneth . iiii . traytres/ The first traytre is of the Inuencion of this playe of the chesse/ and conteyneth . iii . chapitres

The first chapitre is vnder what kynge this playe was founden

The . ii . chapitre/ who fonde this playe

The . iii . chapitre / treteth of . iii . causes why hit was made and founden

¶ The seconde traytre treteth of the chesse men/ and conteyneth . v . chapitres

The first chapitre treteth of the forme of a kynge and of suche thinges as appertyn[eth] a kynge

The . ii . chapitre treteth of þ quene & her forme & maners

The . iii . chapitre of the forme of the alphins and her offices and maners

The . iiii . chapitre is of the kynght and of his offices

The . v . is of the rookes and of their maners and offices

¶ The thirde traytre is of the offices of the comyn peple

And hath . viii . chapitres

The first chapitre is of the labourers & tilinge of the erthe

The . ii . of smythes and other werkes myron & metall

The . iii . is of drapers and makers of cloth & notaries

The . iiii . is of marchaunts and chaungers

The . v . is of phisicyens and cirugiens and apotecaries

The . vi . is of tauerners and hostelers

The . vii . is of þ gardes of the gates & tollers & customers

The . viii . is of ribaudes disepl[es] and currours

¶ The . iiii . traytre is of the mesyng and yssue of them

And hath . viii . chapitres

The first is of the eschequer

The seconde of the yssue and progression of the kynge

The thirde of the yſſue of the quene
The fourth is of the yſſue of the alphyns
The fifth is of the yſſue of the knyghtes
The sixty chapitre of the yſſue of the rooke
The seuenth is of the meuynge a yſſue of the comyn yeple
And the eyght and laste chapitre is of the epilegacion.
And of the reuyuyfycacion of all these forsaidy chapitres.

¶ This first chapiter of the first tractate sheweth vnder what kynge the play of the chesse was founden and maade .:.

HAmonge all the euyll condicions and signes that may be in a man the first and ꝑ gretteste is whan he feereth not/ne dredeth to displese and make wroth god by synne / and the peple by lyuyng disordynatly/ whan he recheth not / ner taketh hede vnto them that reprene hym and his vices/ but sleeth them/ In suche wyse as dide the emperour Nero / whiche dide do slee his maister seneque for as moche as he might not suffre to be reprouide and taught of hym In lyke wyse was somtyme a kynge in Babiloine that was named Emlmerodach a Jolye man with oute Justice and so cruell that he dyde do hewe his faders body in thre hondred pieces / And gaf hit to ete and deuour to thre hondred birdes that men calle voultres And was of suche condicion as was Nero / And right well resembled and was lyke vnto his fader Nabogodonosor / whiche on a tyme wold do slee alle the sage and wyse men of babylonye / for as moche as they coude not telle hym his dreme that he had dremed on a nyght and had forgoten hit lyke as it is wreton in the bible in the book of daniell / Vnder this kynge than Emlmerodach was this game and playe of the chesse founden/ Trewe it is that some men wene/ that this playe was founden in the tyme of the bataylles a siege of troye But that is not soo for this playe cam to the playes of the caldees as dyomedes the grek sayth and reherceth . That amonge the philosophrs was the most renomed playe amonge all other playes/ And after that/ cam this

Th WRYOTHESLEY

playe in the tyme of Alixandre the grete in to Egipte And so vnto alle the parties towardy the south / And the cause wherfore thys playe was so renomedy shall be sayd in the thirde chapitre .

This seconde chapitre of the first tractate sheweth who fonde first the playe of the chesse .

Thys playe fonde a philosopher of Thorpent whiche was named in Caldee Exerses or in greke philometor / whiche is as moche to saye in englisshe as he that loueth Justice and mesure / And this philosopher was renomed gretly amonge the grekes and them of Athenes whiche were good clerkes and philosophers also renomed of theyr connynge This philosopher was so juste and trewe that he had leuer dye than to lyue longe and be a fals flatrer with the sayd kynge for whych he beheld the foull and synfull lyf of the kynge / And that no man durst blame hym. for by his grete cruelte he putte them alle to deth that displesid hym / he put hym self in parell of deth / And loud and chees rather to dye than lenger to lyue: The cupll lyf and diffamed of a kynge is the lyf of a cruell beste / And ought not longe to be susterned / for he destroyeth hym that displeseth hym / And therfore reherceth valerius that ther was a wise man named theodore cerem whom his kynge dyde do hange on the crosse for as moche as he reprouyd hym of his cupll & fowll lyf And all way as he was in the torment he said to the kynge / vpon thy counceyllours & them that ben cladd in thy clothynge & robes were more reson that this torment sholde come / for as moche as they dar not saye to the

The trouthe for to do Justice right wysly / of my self I make no force whether I dye on the lande or on the watr or otherwyse ffor as who sayth he reckyd not to dye for Justice / In lyke wyse as democreon the philosophre put out his owen eyen be cause he wold not see that no good myght come to the cuyll and vicyous pepl̀e wyth out right And also defortra the philosophre as he went toward his deth / his wyf that folowed after hym saide that he was dampned to deth wrongfully / than he answerd and sayd to her / holde thy peas and be stylle / hit is better and more merytorye to dye by a wronge and vnrightfull Jugement / than that a kyng deseruyd to dye.

¶ The thirde chapitre of the first tractatr tretyth wherfore the playe was founden and maad.

The causes wherfore this playe was founden ben thre / the first was for to correcte and repreue the kynge ffor whan this kynge Evilmerodach sawe this playe And the barons knyghtes and gentillmen of his court playe wyth the philosopher / he merualled gretly of the beaulte and nouelte of the playe / And desired to playe agaynst ꝑ philosopher / The philosopher answerd and sayd to hym that hit myght not be doon. But yf he first lerned the playe / The kynge saide hit was reson and that he wold put hym to the payne to lerne hit Thus the philosophre began to teche hym and to shewe hym the maner of the table of the chesse borde and the chesse meyne / And also the maners and condicions of a kynge of the nobles and of the comun pepl̀e and of their offices and how they sholde be touchid and drawen. And how he sholde amende hym self and become vertuous And whan this kynge herde that he reprevyd hym / The

demandedy hym vpon payne of deth to telle hym wher-
fore he hady founden andy made this playe / Andy he ans-
werdy my ryght dere lordy andy kynge / the gretteſt andy
moſt thinge that J deſire is that thou haue in thy ſelf a glo
ryous andy vertuous lyf Andy that may J not ſee / but yf
thou be endoctrinedy andy well manerdy andy that hady / ſo
mayſt thou be belouydy of thy peple Thus than J deſire þ
thou haue other gouernement than thou haſt hady / Andy
that thou haue vpon thy ſelf firſt ſeygnorye andy maiſtrye
ſuche as thou haſt vpon other by force andy not by right.
Certaynly hit is not ryght that a man be mayſter ouer
other andy comandour / whan he can not rewle nor may
rewle hym ſelf andy that his vertues domyne aboue his
vices / For ſeygnourye by force andy wylle may not
longe endure / Than thus may thou ſee oon of the cauſes
why andy wherfore J haue founden andy maady thys
playe / whyche is for to correcte andy repente the of thy
tyrannye andy vicyous lyuynge / For alle kynges ſpecy-
ally ought to haue her correctours or correctoure andy
her corrections to holdy andy kepe in mynde / In lyke wyſe
as Valerius reherceth that the kynge Alixandre hady a
noble andy renomedy knyght that ſaydy in reprouynge
of Alixandre that he was to mochе couetous andy in
eſpecyall of the honours of the worldy / Andy ſaydy to
hym yf the goddes hady maady thy body as gret as is
thy herte Alle the worldy coude not holde the / For thou
holdeſt in thy right handy alle the Oryent / Andy in thy
lyfte hande the occident / ſyn than hit is ſo / or thou art
a godyor a man or nought / yf thou be godyy / doo than
well andy goody to the peple as godyy doth / Andy take
not from them that they ought to haue andy is theyres.

yf thou be a man / thynke that thou shalt dye / And than thou shalt doo noon euyll / yf thou be nought forgete thy self / ther is no thynge so stronge and ferme / but that somtyme a feble thynge assteth down and ouerthrowe hit How well that the lyon be the strengest beste / yet somtyme a litell birde eteth hym / The seconde cause wherfore this playe was founden and maad / was for to kepe hym from ydlenesse / wherof senecque saith vnto lucylle ydlenes wyth oute ony occupacion is sepulture of a man lyuyng / and varro saith in his sentences that lyke wise as men goo not for to goo / the same wyse the lyf is not gyuen for to lyue but for to doo well and good / And therfore secondly the philosopher fonde this playe for to kepe the peple from ydlenes / For ther is moche peple. Whom so is that they be fortunat in worldly goodes that they drawe them to ease and ydlenes wherof cometh ofte tymes many euylles and grete synnes And by this ydlenes the herte is quenchid wherof cometh despera-cion / The thirde cause is that euery man natur..ly desireth to knowe and to here noueltees and tydynges / For this cause they of athenes studyed as we rede / and for as the corporall or bodyly sight empesshyth and letteth other-whyle the knowleche of subtyll thynges / therfore we rede that democrion the phylosopher put oute his owen eyen / for as moche as he myght lyue the better entende-ment and vnderstondynge / Many hane ben made blynde that were grete clerkis lyke wyse as was dydymus bisshop of Alixandrye / that how well that he sawe not yet he was so grete a clerk / that gregore nazan a saynt Jerome that were clerkes and maystres to other / came for to be his scolers a lerned of hym And saint Anthonie

The grete hermyte cam for to see hym on a tyme / and amonge all other thynges / he demanded hym yf he were not gretly displesid that he was blynde and sawe not. And he answerd that he was gretly abasshid for that he supposid not that he was not displesid in that he had lost his sight / And saynt Anthonye answerd to hym I meruaple moche that hit displesith the that thou hast lost that thynge whiche is comyn betwene the and bestes. And thou knowest well that thou hast not loste that thynge that is comyn bitwene the and the angellis And for thise causes forsayd the philosopher entended to put away alle pensifnes and thoughtes / and to thynke only on this playe as shall be saide after appere in this book after.

The seconde tractate / the first chapitre tretith of the forme of a kynge of his maners and of his estate.

The kynge must be thus maad / For he must sitte on a chayer clothed in purpure / crowned on his hed in his ryght hand a ceptre and in the lyfte hande an apple of gold / For he is the most grettest and hyest in dignite aboue alle other and most worthy. And that is signefyed by the crone / For the glorye of the peple is the dignite of the kynge / And aboue all other the kynge ought to be replenyssid with vertues and of grace / and this signefieth the purpure For in lyke wyse as the robes of purpure maketh fayr and enbelyssith the body / the same wise vertues maketh the sowle / he ought alleway thenke on the gouernement of the Royame and wyth hith thadmynystracion of Justice / And this shuld be by hym self principally.

This signefieth the appell of goldy that he holdeth in his lyfte honde / Andy for as moche as hit appertayneth vnto hym to punysshe the rebelles hath he p̄ sceptre in his right hondy Andy for as moche as mysericorde andy trouthe conserue andy kepe the kynge in his trone / Therfore ought a kynge to be mercyfull andy debonayre ¶ For whan a kynge or prynce desiredy or will be beloudy of his peple late hym be gouernedy by debonarite Andy valerius saith that debonairte pereyth the hertes of straungers andy amolissh hith andy maketh softe the hertes of his enemyes / wherof he rehercth that philostratus that was duc of athenes hidy a doughtyr / whom a man loudy so ardantly / that on a tyme as he sawe her wyth her moder / sodaynly he cam andy kyssedy her / wherof the moder was so angry andy sorouffull that she wentr andy requyredy of her lordy the duc / that his hedy myght be smytyn of / The prynce answerdy to her andy sayde / yf we sholdy slee them that loue vs / what shall we do to our enemyes that hatr vs / Certaynly this was thanswer of a noble & debonair prynce That suffredy that villonye don to his doughtyr andy to hym self yet more This prince hidy also a frende that was namedy Arispe that saydy on a tyme as moche villonye vnto the prynce as ony man myght saye Andy that myght not suffise hym / but he scrachidy hym in the visage / The prynce suffrydy hym pacientlyr in suche wyse as tho wolh he hadr don to hym no vilonye but curtoysye Andy whan his soones woldy haue auengidy this vilonye he comandedy them that they sholdy not be so hardy so to do The next day folowyng arispe remembridy of the right grete vilonye that he hadr don to his frende andy lordy wyth oute cause. He fell in dispayr andy woldy haue slayn hym self / whan

the due knewe and vnderstode that / he cam to hym and
sayde / ne doubte the nothynge And swore to hym by his
fayth / that also well he was and sholde be his frende
fro than forthon as euery he hyde ben to fore yf he wolde
And thus he respitede hym of his deth by his debonairte.
And in lyke wyse rede we of the kynge pirre to whom
was reportede that they of tarente hyde saide grete vilonye
of hym ffor whiche cause he made alle them to come to
fore hym And demandede of them yf they hyde so sayde.
Thin oon of them answerde and sayde / yf the wyn and
the candelles hyde not fayllyde / thys langage hyde ben
but a Jape / In regarde of that we hyde thought to haue
doon / Thin the kynge began to lawhe / for they hyde con-
fessid that suche langage as was sayde and spoken
was by dronkenship / And for this cause of debonairte
the peple of tarante toke for a custome that the dronken
men sholde be punysshyde / And the sobre men preysede.
The kynge than thus ought to loue humylyte and hate
falsite after the holy scripture that speketh of euery man
generally / ffor the kynge in his royame representeth
gode / And gode is verite / And therfore hym ought to
saye no thynge but yf hit were veritable and stable.
Valerius reherceth that Alixandre with alle his oost
roode for to destroye a cyte whyche was namede lap-
sare / whin than a philosophre whiche hyde to name
Anaximenes whiche hyde ben to fore maistre a gouer-
nour of Alixandre herde and vnderstoode of his comyng
Cam agayn Alixandre for to desire and requyre of hym.
And whin he sawe Alixandre he supposide to haue a-
his requeste / Alixander brake his demande to fore and
swore to hym to fore he a-ide ony thynge by his godes.

That ſuche thynge as he axid or requyrid of hym / he
wold̄ nō wyſe doon / Thā the philoſopher requyred
hym to deſtroye the cyte / whan Alexandre vnderſtood̄ his
deſire / and̄ the oth that he had̄ maad̄ / he ſuffrid̄ the cyte
to ſtande and̄ not to be deſtroyed̄ / ffor he had̄ leuer doo
his wyll̄ than̄ to be periured̄ and̄ forſworn and̄ doo aga-
ynſt his oth / Quyntilian ſaith that no grete man̄ ne lord̄
ſhold̄ not ſwere / but where as is grete nede / And̄ that
the ſymple parole or worde of a prynce ought̄ to be more
ſtable than̄ the oth of a marchaūt / Alas how kepe the
prynces their promiſſes in thiſe dayes / not only her pro-
miſes but their othes her ſeales and̄ wrytynges and̄ ſignes
of their propre handes / alle fayll̄eth god̄ amende hit ꝛc
A kynge alſo ought̄ to hate alle cruelte / ffor we rede
that neuer pete dyed̄ ony pietous perſone of cuyll̄ deth ne
cruell̄ perſone of good̄ deth Therfore recountreth valerius
that ther was a man̄ named̄ therle a werkeman̄ in me-
tall̄ / that made a bole of coppre and̄ a litell̄ wyket on
the ſide / wherby men myght̄ put in them̄ that ſhuld̄ be
brent therin / And̄ hit was maad̄ in ſuche maniere / that
they that ſhold̄ be put and̄ encloſid̄ therin ſhold̄ crye no
thinge lyke to the wyes of a man̄ but of an ore And̄ this
made he be cauſe men ſhold̄ haue the laſſe pite of them.
Whan̄ he had̄ made this bole of coppre / he preſentid̄ hit
vnto a kynge whiche was callid̄ phalarde that was
ſo cruell̄ a tyrant̄ that he delitid̄ in no thinge but̄ in cruelte
And̄ he told̄ hym the condicion of the bole / whan̄ phalarde
herde and̄ vnderſtode this / he alowed̄ and̄ preyſed̄ moche
the werke / And̄ after ſayde to hym / thou that art̄ more
cruell̄ than̄ I am thou ſhalt aſſaye and̄ proue firſt thy p̄ſente
and̄ yeft / And̄ ſo made hym to goo in to the bole and̄

dyē an cuyll deth/ Therfore saith Ouide ther is no thinge more raisonable than that a man dye of suche deth as he purchaseth vnto other Also the kynge ought soueramly kepe Justice/ whō maketh or kepeth a rorame with oute Justice/ of verray force ther muste be grete robberye and theftr Therfor reherceth samt Augustyn m a book which is intitulēd the cyte of god/ that ther was a theef of the see namēd diomedes that was a grete rouar and dide so moche hurme that the complamtes am to fore Alixander whiche dide hym to be taken & brought to fore hym/ and he demanded hym wherfore he was so noyous & cruell m the see And he answerd to hym agayn/ for as moche as thou art oon a lande m the world/ so am I another m pe see/ but for as moche as the cuyll p' I doo is m oon galeye or tweyne therfore I am callyd a theef/ but for as moche as thou dest m many shippis and with grete puyssance and power/ therfore art thou callyd an emperour/ but yf fortune were for me m suche wyse / I wold be come a good man and better than I now am/ but thou/ the more richer and fortunat that thou art / the more worse art thou/ Alixander sayd to hym I shall change thy fortune m suche wyse as thou ne saye/ that thou shalt doo hit by pouerte / but for cuyll and mauaiste / And so he made hym ryche / And thys was he that afterward was a good prynce and a good Justicyer / The kynge ought to be soueraynly chaste/ And this signefyeth a quene that is only on his ryght syde .For hit is to be beleuyd and credible that whan the kynge is a good man Juste . trewe & of good maners and condicions / that his children shall folowe gladly the same/ for a good sone & a trewe ought not to forsake & goo fro pe good condicions of his fader.

For certes hit is agaynst god and nature in partie whan a man taketh other than his propre wyf / And that see we by birdes / of whom the male and female haue to gyder the charge in keppynge and norisshinge of their yonge fowlis and birdis / For some maner of fowlis kepen them to theyr femeles only / As hit apperth by stockes dowues and turtle / But tho fowles that norisshith not their birdes haue many wyues and femelles / As the cock that no thynge norisshith his chekens / And therfore amonge alle the bestes that ben / Man and woman putteth most theyr entente and haue moste cure & cherge in norisshyng of their children / And therfore doon they agaynst nature in partye whan they leue theyr wyues for other women / Of this chastete reherceth valerius an exemple and saith that ther was a man of rome which was named scipio affrican For as moche as he had conquerd affrique how well that he was of rome born. Whan he was of .xxiiii. yer of age he conquerd cartage And toke moche peple in Ostage / Amonge whom he was presentrd wyth a right fair mayde for his solas and playsir whiche was assurid and handfast vnto a noble yong gentilman of cartage whiche was named Indmicible / And anon as this gentill scipio knewe that Notwythstandyng that he was a prynce noble & lusty Dyde do calle anon the parentes and kynnesmen of them And deliuerd to them their doughter wyth oute doyng of ony vilonye to her / and pr raenson or gold that they had ordeyned for their doughter / gaf hit euery dele in dowaire to her And the yong man that was her husbonde sawe the fraunchise and gentilnes of hym / tornd hym self and the hertes of the noble peple vnto the loue & alliance

of the romayns / Andy this ſuffiſeth as towchynge the
kynge 2cſ .

¶ The ſeconde chapitre of the ſeconde book tretetth of th
forme andy maners of the Quene.

THus ought the Quene be maady / ſhe ought to
be a fair lady ſittynge in a chayer andy crowned
wyth a corone on hyr hyedy andy cladly wyth a
cloth of goldy a a mantyll aboue furridy wyth ermyne
Andy ſhe ſholdy ſytte on the lyfte ſyde of the kinge for th
amplections andy enbraſynge of hyr huſbonde / lyke as it
is ſaydy in ſcripture in the canticles / hyr lyfte arme ſhall
be vnder my hyedy Andy hyr ryght arme ſhall be clyppe
andy enbrace me / Ty that ſhe is ſette on his lyfte ſyde is
by grace gruen to the kynge by nature andy of ryght.
For better is to haue a kynge by ſucceſſion than by elec-
cion / For oftentymes the electours andy choſers can not
ne wyll not accorde / Andy ſo is the election left / Andy
otherwhyle they cheſe not the beſte andy moſt able andy
conuenyent / but hym that they beſt loue / or is for them
moſt profytable / But whan the kynge is by lignage
andy by trewe ſucceſſion / he is taught enſeygnedy andy
nouriſſhidy in his yongth in alle goody a vertuous teachyn
andy maners of hys fader / Andy alſo the prynces of the
royame dar not ſo hardily meue warre agaynſt a kyng
hauynge a ſone for to regne after hym Andy ſo a Quene
ought to be chaſte. wyſe. of honeſt peple / well manerdy
andy not curyous in nouriſſhynge of hyr childreny / hyr
wyſedom ought not only tappere in feet andy werkes
but alſo in ſpekynge that is to wete that ſhe be ſecrete
andy telle not ſuche thynges as ought to be holden ſe-
crete / Wherfore it is a comyn prouerbe ~~that women~~

that Women can kepe no counceyle And̄ acordyng therto
Macrobe reherceth in the book of the dremes of scipio.
That ther was a child of rome that was named papi-
rus that on a tyme went with his fader whiche was a
senatour in to the chambre where as they held their coun
ceyll And̄ that tyme they spak of suche matters as was
comanded and agreed sholde be kept secrete vpon payn of
their hedes And̄ so departed And̄ whan he was comen
home from the senatoire and̄ fro the counceyll with his
fader / his moder demanded of hym what was the coun-
ceyll and̄ wherof they spack and̄ had tarved so longe
there And̄ the childe answerd to her and̄ sayd he durst
not telle ner saye hit for so moche as hit was defended
vpon payn of deth Than was the moder more desirous to
knowe than she was to fore / And̄ began to flatre hym
one tyme And̄ afterward̄ to menace hym that he sholde
saye and̄ telle to her what hit was And̄ whan the childe
sawe that he might have no reste of his moder in no wise
He made her first promise that she sholde kepe hit secrete
And̄ to telle hit to none of the world / And̄ that doon he
fayned a lesing or a lye and̄ sayd to her / that the sena-
tours had in counceyll a grete question and̄ differences
whiche was this / whether hit were better and̄ more for
the comyn wele of rome / that a man sholde have two
wyues / or a wyf to have two husbondes / And̄ whan
she had vnderstonde this / he defended her that she sholde
telle hit to none other body And̄ after this she wente to
her gossyb and̄ told to her this counceyll secretly / And̄
she told to an other / And̄ thus euery wyf tolde hit to
other in secrete And̄ thus hit happend anone after that
alle the wyues of rome cam to the senatorye where the

senatours were assembliȝ / Andȝ cryedȝ wyth an hyr
wys / that they hadȝ leuer / andȝ also hit were better foꝛ
the comyn wele that a wyf sholdȝ haue two husbondes
than a man two wyues / The senatours hyerynge this.
were gretly abassh̄idȝ andȝ wist not what to saye / ner
how to answere / tyll at laste that the childȝ papire reher-
cedȝ to them all the caas andȝ fest how hit was happendȝ
Andȝ whan the senatours herdȝ & vnderstoodȝ the mater
they were gretly abassh̄idȝ / andȝ comendedȝ gretly ꝑ Inge-
nye & wytte of the childȝ that so wisely contriuedȝ the lye
rather than he wolde discouere their cõceyll / Andȝ forth-
with made hym a senatour / andȝ establissh̄idȝ & ordeynedȝ
fro than forthon that no childe in ony wise sholl entre in
to ꝑ counceyll howe amonge them with their fadere exept
papirius / whome they woldȝ ꝑ he sholdȝ alwey be among
them / also a quene oughte to be chaste / foꝛ as she is aboue
all other in astate & reuerẽce so sholdȝ she be ensamplè to
all other in her liuyng honestly / wherof Jerome rehercethȝ
agaynst Jouynyan / that ther was a gentilman of rome
namedȝ duelè / andȝ this man was he ꝑ first fondȝ ꝑ maner
to fight on ꝑ water / andȝ hadȝ first victorie / this duelè hadȝ
to his wif one of the best women & so chaste / that euery
woman might take ensamplè of her / Andȝ at ꝑ tyme the
syme of the flesshe was the grettest syme ꝑ ony might
doo agaynst nature / Andȝ this saydȝ goodȝ woman was
namedȝ plye / andȝ so hit happendȝ that this duelè became so
olde that he stowpedȝ & quaquedȝ foꝛ age Andȝ on a tym
one of his aduersaries reprouydȝ & reprochidȝ hym saynge
that he hadȝ a stynkynge breth / Andȝ forthwyth he wente
home to his wyf alle angry andȝ abassh̄idȝ andȝ axidȝ
her why andȝ wherfore she hadȝ not toldȝ his defaulte

to hym that he myght have founden remedye to have ben purgid therof/ And she answerd that as for as moche as she supposid that euery man hid that same fraute as well as he. ffor she kyst neuer ony mannes mouth but her husbondes/ O moche was this woman to be preysed & have a singuler lawde wenynge that this defaulte hid not ben only in her husbonde/ wherfore she suffrid hit paciently in suche wyse that her husbonde knewe his defaute sonner by other than by her/ Also we rede that ther was a wedowe named anna/ whiche hid a frende that counceyllid her to marye/ ffor she was yong fayr and riche/ to whom she answerd that she wold not so doo in no wise. ffor yf I shold have an husbond as I have hid and that he were as good as he was/ I shold euer ben a ferd to lose hym/ lyke as I lost that other/ And than shold I lyue all wey in fere & drede/ whiche I wyll not And yf hit happend me to have a wors/ what shold hyt prouffite me to have an euyll husbond after a good. And so she concluded that she wold kepe her chastete. Saynt Austyn reherceth in the book de Ciuitate dei that in rome was a noble lady gentill of maners & of hyghe kynrede named lucrecia/ And hid an husbonde named colatyne/ whiche desired on a tyme the Empours sone named Torquyne thorgtyllous or the proude and he was callid fyrste for to come dyne and sporte hym in his castell or manoir And whan he was entrid amonge many noble ladyes he sawe lucrecia/ And whan this Empours sone hid seen & aduertised her deportes. her contenance. her manere. and her beaulte/ he was all rauysshid and esprised with her loue forthwyth And espyed a tyme whan her husbonde collatyn wente vnto the ooste of

thempour/ andy cam̃ to the place where as lucresse was
with hyr felawship/ whom she receyuyd honorably/ and
whan tyme came to goo to bedde and slepe she made redy
a bedde ryally for hym as hit appertrynedy to the empe-
rours sone Andy this sixtus espyedy where lucresia laye.
Andy whan he supposyd & knewe that euery body was
in his first sleep / he cam to the bedde of lucresse andy that
oon handy sette on hyr breste andy in that other handy a na-
kedy swerdy/ andy sayd to hyr/ lucresse holde thy pees andy
crye not/ ffor I am sixte tarquynus sone / for yf ÿ speke
ony worde thou shalt be dede / Andy for fere she holdy hyr
pees/ Than he began to praye andy promise many thinges
Andy after he menacedy & thretnydy hyr that she sholdy
enclyne to hym to do his wyll / Andy whan he sawe he
coude ner might haue his entent he sayd to hyr yf thou do
not my wyll / I shall slee the andy oõn of thy seruantes
andy shall leye hym all dedy by thy syde Andy than I shall
saye that I haue slayn yow for your ribawdrye / Andy
lucresse that than doubtedy more the shame of the worldy
than the dethy consentidy to hym / Andy anone after as the
Empours sone was departidy / the ladye sente lrēs to hyr
husbondy hyr fader hyr brethern & to hyr frendes/ andy to a
man callidy brute conceyllour & neueue to tarquyn/ Andy
sayd to them / that yesterday sixte the empours sone cam
in to myn hous as an enemye in likines of a frende/ & hath
oppressidy me Andy knowe ÿ" colatyn that he hath dishono
ridy thy bedde Andy how well ÿ" he hath fowledy & disho-
noredy my body / yet myn herte is not / wherfore I besethe
the of pardon forfnes & absolucion of the trespas but not
of the payne/ andy he ÿ" hath doon this synne to me hit shall
ley to his meschance yf ye doo your deuoir / Andy be cause

no woman take ensamplè of lucresse and lyue after the trespaas/ but that she mlykewyse take ensamplè also of the payne And forthwyth wyth a swerdy that she lyelde vnder lyer gowen or robe / she roof lyer self vnto the hyerte And deyde forthwyth to fore them / And than brute the counseilkr And lyer husbondy collatyn and alle lyer other frendes swore by the bloody of lucresse that they woldy neuer reste vnto the tyme that they hidy put out of rome tarquyn and alle his lignee / And that neuer after none of themy sholdy come to dignite / And alle this was doon. For they bare the dede corps thurgh the cyte and meuydy the peplè m suche wyse / that tarquyn was put m exylè And fyrte his sone was slayn / A Quene ought to be well manerdy and amonge alle she ought to be tumerous and shamefast / For whan a woman hath loste shamefastnes / she may ner can not well be chaast / Wherfore saith symachus that they that ben not shamefast lyue no conscience of luxurye / And saynt Ambrose saith that oon of the best parements and maketh a woman most fayr m lyer persone is to be shamefast / Senecque reherceth that ther was oon namedy Archezille whiche was so shamefast That she put m a pelow of fethers a certain some of money / and put hit vnder p̄ lyedy of a pour frende of lyers / whiche dissimyledy his pouerte and woldy not. ner durst not be a knowen of his pouerte For for shame she durst not gyue hit openly / but hidy leuer that he sholdy fynde hit / than that she hidy gyuen hit hym / Wherfore otherwhile men shold gyue and helpe lyer frendes so secretly That they knowe not whens hit come / For whan we kepe hit secret and make no boost therof / our dedes and werkes shall plese godi and them also / A Quene ought

to be chosen whan she shall be wedded of the most hy-
most kynrede and peple / ffor oftentymes the doughters
folowen the teches and maners of them that they ben
discended from / wherof Valerius maximus sayth that
ther was one that wold marye / whiche cam to a philo-
sopher and axid counceyll what wif he might best take
He answerd that he sholde take her that thou knowe
certaynly that her moder and her graunt dame hane ben
chaast and well condicioned / ffor suche moder / suche
doughter comunely / Also a quene ought to teche her chil
dern to ben contynent and kepe chastite entierly / as hit is
wreton in ecclesiastes / yf thou hane sones enseigne and
teche them / And yf thou hane doughters kepe well them
in chastite / ffor helemonde reherceth that euery kynge a
prynce ought to be a clerke for to comande to other to
studye and rede the lawe of our lord god / And ther-
fore wrote themperour to the kynge of france that he
sholde do lerne hys childern sones the seuen sciences
liberall / And saide amonge other thynges that a kynge
not lettryd resembleth an asse coronedy / Themperour
Octauian maad his sones to be taught and lerne to
swyme . to springe and lepe . to juste . to playe with
the arc and swerde / And alle maner thynge that ap-
pertayneth to a knyght / And his doughters he made
hem to lerne . to sewe . to spynne . to labour as well
in wolle as in lynnen cloth / And alle other werkis
langynge to women And whan his frendes demanded
wherfore he dyde so / he answerd how well that he
was lord and syre of alle the world / yet wyste he not
what sholde befalle of his childern and whether they
sholde falle or come to pouerte or noo / and therfore

yf they conne a good craftꝛ they mayꝺ alleway lyue hon-
neſtly / The Quene ought to kepe hꝛr doughters in alle
chaſtyte / ffoꝛ we ꝛede of many maydens that foꝛ theyꝛ
virginite haue ben made quenes / ffoꝛ poule the hiſtoria-
graph of the lombardes ꝛehꝛeth yͭ ther was a ducheſſe
namedꝫ remonde whiche hadꝫ .iii. ſones & two doughters
Andꝫ hit happendꝫ that the kynge of hongrye cantanus
aſſaylledꝫ a caſtell whꝛe ſhe & hꝛr children were ſyne
Andꝫ on a dayꝫ ſhe behꝛlde hꝛr enemyes Andꝫ amonge all
other ſhe ſawe the kynge that he was a well fayryng
andꝫ goodly manꝫ / Anone ſhe was eſpriſedꝫ andꝫ taken
wyth his loue / Andꝫ that ſo ſoꝛe / that foꝛthwith ſhe
ſent to hym that ſhe woldꝫ deliuꝛe ouer the caſtell to hym
yf he woldꝫ take hꝛr to his wyf andꝫ wedde hꝛr Andꝫ he
agꝛedꝫ therto / andꝫ ſwaꝛe that he woldꝫ haue hꝛr to his
wyf on that condicion / whan than the kynge was in the
caſtell / his peple toke men andꝫ women andꝫ alle that
they fonde / hꝛr ſones fledde from hꝛr / of whom one was
namedꝫ Ermoaldus andꝫ was yongeſt / andꝫ after was
duc of lonenentan / Andꝫ ſyn kynge of the lumbardis.
Andꝫ the two ſuſtꝛs toke chiſkens Andꝫ put hem vnder
hꝛr armes nexꝛ the fleſſh andꝫ bytwene hꝛr pappes / thaꝛ
of the heꝛte & chaffyng the fleſſh of the chiſkens ſtanke.
Andꝫ whan ſo was that they of hongrye woldꝫ haue en-
foꝛcedꝫ & defowledꝫ hem anone they felte the ſtenche andꝫ
fledde away andꝫ ſo lefte hem ſaying / fy how theſe lom-
bardes ſtynke / and ſo they kept theiꝛ virginite / wheꝛfoꝛe
that one of them afteꝛwardꝫ was Quene of fraunce Andꝫ
that other Quene of Aleman / Andꝫ hit happendꝫ than that
the kynge Cattanus toke acoꝛdynge to his promyſe the
ducheſſe / and laye with hꝛr one night foꝛ to ſaue his oth

And on the morn he made her comune vnto alle the lyn-
gres / And the thirde day after he dyde doo put a staf of
tre fro the nether part of her / thurgh her body vnto her
throte or mouthe / for be cause of the lust of her flesh
she betrayed her eyre and sayd suche husbonde / suche
wyf es And this sufficeth of the Quene.

The thirde chapitre of the seconde tractair tretith of
the alphyne her offices and maners .

The Alphyne ought to be made and formed in
maner of Juges sittynge in a chayer wyth a
book open to fore their eyen / And that is be cause
that some causes ben crymynell / And some ben cyuile
as aboute possessyons and other temporell thynges
and trespaces / And therfore ought to be two Juges
in the royame / one in the black for the first cause / And
that other in whyte as for the seconde / Their office is
for to counceyll the kynge / And to make by his comand-
dements goody lawes And to enforme alle the royame
in goody and vertuous maners / And to Juge and gyue
sentence well and truly after the cas is hady / And to
counceyll well and Justely alle them that are counceyll
of hem / wyth oute hauynge of ony eye opene to ony
persone / And to estudye diligently in suche wyse and
to ordeyne alle that / that ought to be kept be obseruyd
be fuste and stable / So that they be not founde corrupt
for yeft for fauour ne for lignage ne for enuye variable
And as touchynge the first poynt Seneque sayth in
the book of benefetes that the poure Dyogenes was
more stronge than Alixandre / for Alixandre coude
not gyue so moche as Diogenes wold refuse.

Marcus curſius a romayn of grete renome ſayth thus.
That whan he hadde beſiegid & aſſayllyd them of ſamente
And ſoneuentans whiche herde that he was poure/ they
toke a grete maſſe and weggh of goldy and ſendeth hit
to hym pryng hym that he wolde reſceyue hyt and leue
his aſſault and ſiege/ And whan they cam with the pre-
ſent to hym they fonde hym ſittynge on the erthe and ete
his mete oute of platers and diſſhes of tree and of wode
and dyde than her meſſage / to whom he anſwerdy and
ſayde that they ſholdy goo hoome and ſaye to them that
ſente hem that marcus curſius louethe better to be lordy and
wynne richeſſes than richeſſe ſholdy wynne hym / for
by bataylle he ſhall not be ouercome and vaynquyſſhidy
Nor be goldy ne ſiluer he ſhal not be corrupt ne corompidy
Oftyn tymes that thynge taketh an euyll ende that is vn-
trewe for goldy and ſiluer / And that a man is ſubgett
vnto money may not be lordy therof / ſymonidy reherceth
that demonſcene demandedy of ariſtodone how mochе he
hadde wonne for pletynge of a cauſe for his clyent / And
he anſwerdy a marck of goldy / Demoſcenes anſwerdy to
hym agayn that he hadde wonne as mochе for to holdy his
pees and ſpeke not Thus the tonges of aduocatis and
men of lawe ben pyllous and domegeable / yet they muſt
be hardy yf thou wylt wynne thy cauſe for wyth money
and yeft thou ſhalt wynne And oftetymes they ſelle as
welle theyr ſcilence / as theyr vtterance / Valerius reher-
ceth that the ſenatours of rome tokе counceyll to geder
of two perſones that one was poure / And that other
riche and couetous / whiche of hem bothe were moſt apte
for to ſende to gouerne and juge the contre of ſpayne / and
ſcipion of affricque ſaydy that none of them bothe were

goody ner prouffitable to be sente theder / For that one hath no thynge And to that other may nothynge suffise And despisedy m his sayinge alle pouerte and auerice m a Juge / For a couetous man hath nede of an halfpeny For he is seruant a bonde vnto money / and not lordy therof. But pouerte of herte a of wylle ought to be gretly alowedy m a Juge Therfore We rede that as longe as the romayns loudy pouerte they were lordes of all the worldy For many ther were that exposedy alle their goodes for the comyn wele and for that was most prouffitable for the comynalte that they were so poure that whan they were dede they were buryedy a brought to erthe with the comyn goody / And theyr doughtres were maryedy by the comandement of the senatours / But syn that they despisedy pouerte / And begonne to gadre rychesses / And haue maady gretr bataylles / they haue vsedy many synnes And so the comyn wele perysshidy / For there is no synne but that it regneth there / Ther is none that is so synfull as he that hath alle the worldy m despyte / For he is m pees that dredeth no man / And he is ryche that coueyteth no thynge / Valere reherceth that he is not ryche that mocheth hath / But he is ryche that hath lytyll and coueyteth no thynge / Thus thus late the Juges take hede that they enclyne not for loue or for hatr m ony Jugement / For theophrast saith that alle loue is blynde ther loue is / ther can not rygh Jugement by gyuen / For alle loue is blynde And therfore loue is none cuyn Juge For oftr tymes loue Jugeth a fowll a lothly woman to be fayr And so reherceth quyntr curse m his first book that the gretr Godaches sayth the same to Alixandre

men may ſaye m this cas that natture is euyll ffor euery man is laſſe auyſed and worſe m is owne feet and cauſe than m an other mans / And therfore the Juges ought to kepe hem well from yre m Jugement / Tullius ſayth that an angry & yrous pſone weneth that for to doo euyll / is goody counceyll / and ſocrates ſaith p̄ . ii . thmges ben contrayous to cōceyll / and they ben haſtynes & wrath / and Galeren ſayth m Alexandrye / yf yre or wrath ouercome the whan thou ſholdeſt gyue Jugement / weye all thmge m p̄ balance ſo that thy Jugement be not enclyned by loue ne by yefte / ne fauour of perſone torne not thy corage . Helemondy reherceth that Cambyſes kynge of perſe whiche was a rightwys kynge hady an vnrightwys Juge / whiche for enuye and euyll will hady dampned a man wrongfully and agaynſt right / wherfore he dide hym to be flain all quyk / and made the chayer or ſiege of Jugement to be couerdy wyth his ſkyn / And made his ſone Juge and to ſitte m the chayer on the ſkyn of his fader / to thende that the ſone ſholdy Juge rightwyſly / And ablyte the Jugement & payne of his fader / Juges ought to punyſſhe the defaultes egally And fulfille the lawe that they ordeyne / Caton ſayth accompliſſhe and do the lawe m ſuche wyſe as thou haſt ordeyned and gyuen . Valerius reherceth that Calengius a conſull hady a ſone whiche was taken m adwultrye . And therfore after the lawe at that tyme he was dampnedy to loſe bothe his eyen The fader wolde p̄ the lawe ſholdy be accōpliſſhidy m his ſone with out fauour / but all the cyte was meuyd herewyth And wolde not ſuffre hit / but m the ende his fader was vayncquyſſhidy by theyr prayers / And ordeyned that his ſone ſholdy leſe oon eye whiche was put oute

And he hym self lost an other eye / And thus was the
lawe obserued and kept / And the prayer of the peple
was accomplisshid We rede þ ther was a counceyllour
of rome that hid gyuen counceill to make a statute / that
who some euer that entrid in to the senatoire / and a swerde
gyrt aboute hym sholde be dede / Thin hit hippend on a
tyme that he cam from with out and entrid in to the sena
toyre and his swerde gyrt aboute hym / wherof he took nōn
hede / and ōn of the senatours told hym of hit / and whin
he knewe hit and remembrid the statute / he drewe oute his
swerde and slewe hym self to fore them / rather to dye than
to breke the lawe / for whos deth all the senatours made
grete sorowe / but alas we fynde not many in thise dayes
that soo doo / but they doo lyke as anastasius saith that the
lawes of some ben lyke vnto the nettis of spyncoppis that
take no grete bestes and fowles but lete goo and flee thurgh.
But they take flyes and gnattes and suche smale thynges / In
lyke wise the lawes now a dayes ben not executed but
vpon the poure peple / the grete and riche breke hit and goo
thurgh with all And for this cause sourden bataylles and
discordes / and make þ grete and riche men to take by force
and strengthe lordshippis and seignouries vpon the smale and
poure peple / And this doon they specially that ben gentill
of lignage and poure of goodes And causeth them to robbe
and reue And yet cōstrayned them by force to serue thym
And this is no meruayll / for they that drede not to angre
god / ner to breke the lawe and to falsse hit / shalle often
tymes by force in mocche cursednes and wikkidnes / but
whin þ grete peple doo acordinge to þ lawe / and punysh
the trāsgressours sharply The comyn peple abstayne and
withdrawe hem fro dooyng of euyll / and chastiseth hem

self by theyr example / And the Juges ought to entende
for to studie/for þ pf smythes the carpētiers þ vignours
and other craftsmen saye that it is most necessarye to
studye for the comyn prouffit And glorysye them m their
conmyng and saye that they ben prouffitable Than sholde
the Juges studie and contemplaire moche more than they
m that/that sholde be for the comyn Wele/wherfore sayth
seneke beleue me that they seme that they do no thynge
they do more than they that labourc .ffor they do spiry-
tuell and also corporall werkis/ and therfore amonge
Artificers ther is no plesant reste / But that reson of the
Juges hath maade and ordeyned hit/ And therfore ange-
lius m libro actiui atticorum de socrate sayth That so-
crates was on a tyme so pensyf that m an hole naturell
daye/ He helde one estate that he ne meuyde mouth ne eye
ne foote ne hande but was as he hade ben dede muyssh yde.
And whan one demanded hym wherfore he was so pen-
syf / he answerde m alle worldly thynges and labours
of the same And helde hym bourgoys and cytezeyn of the
worlde And valerius reherceth that arnardes a knyght
was so sage wyse and laborous m pensifnes of the co-
myn Wele/that whan he was sette at table for to ete/ he
forgate to put his hande vnto the mete to fede hym self.
And therfore his wyf þ was named melysse wolde he
hade taken more to hue her companye & felawship than
for ony other thynge/ ffedde hym to thende that he sholde
not dye for honger m his pensifnes / Didymus sayde to
Alexandrie we ben not denyseyns m the worlde but strāu
gers/ner we ben not born m the worlde for to dwell and
abyde alle way therm / but for to goo and passe thurgh
hit / we hue don noon euyll dede / but that it is worthy

to be punysshide and we to suffre payne therfore And than we may goon with opon face and goode conscience And so may we goo lightly and apertly the waye that we hope and purpose to goo This suffiseth as for the Alphyne.

¶ The fourth chapitre of the seconde book treteth of the ordre of chevalerye and knyghtode and of her offices and maneres.

The knyght ought to be made alle armed vpon an hors in suche wyse that he haue an helme on his hede and a spere in his ryght hande/ and couerd with his shelde / a swerde and a mace on his lyft syde / Cladd with an hawberk and plates to fore his breste/legge harnoys on his legges/ Spores on hie heelis on his handes his gauntelettes / his hors well broken and taught and apte to bataylle and couerd with hie armes / when the knyghtes ben maad they ben baymed or bathed / that is the signe that they sholde lede a newe lyf and newe maneres/ also they wake alle the nyght in prayers and orysons vnto god that he wylle gyue hem grace that they may gete that thynge that they may not gete by nature / The kynge or prynce gyrdeth a boute them a swerde in signe / that they sholde abyde and kepe hym of whom they take theyr dispensee and dignyte. Also a knyght ought to be wise. liberall. trewe. stronge and full of mercy and pite and kepar of the peple and of the lawe / And ryght as chevalrye passeth other in vertu in dignite in honour and in reuerence right so ought he to surmounte alle other in vertu / For honour is no thyng ellis but to do reuerence to an other psone for ꝑ good & vertuo⁹ dispoficion ꝑ is in hym/ A noble knyght ought

to be wyse and preudy to fore he be made knyght/hit be-
houeth hym that he hath longe tyme vsid the warre and
armes / that he may be expert and wyse for to gouerne
the other ¶For syn that a knyght is capitayn of a batayll
The lyf of them that shall be vnder hym lyeth in his hand
And therfore behoueth hym to be wyse and well aduy-
sed/ for some tyme arte craft and engyne is more worth
than strengthe or hardynes of a man that is not prouede
in Armes / ¶For otherwhyle hit happeth that whan the
prynce of the batayll affieth and trusteth in his hardynes
and strengthe And wole not vse wysedom and engyne
for to renne vpon his enemyes/ he is vaynquyssh id and
his peple slayn / Therfore saith the philosopher that no
man sholde chese yong peple to be captayns & gouernours
¶For as moche as ther is no certaintre in her wysedom.
Alexandre of macedone vaynquyssh id and conquerid
Egypte Jude Caldee Affricque / and Assyre vnto the
marches of bragmans more by the counceyll of olde men
than by the strength of the yong men/ we rede in the histo-
rye of rome þ ther was a knyght whiche hid to name
malechete that was so wyse and trewe that whan the
Empour Theodosius was dede / he made mortall warre
ayenst his broder germain whiche was named Gildo
or Guye ¶For as moche as this said guye wold be lorde
of affricque with outr leue and wyll of the senatours.
And this said guye hath slayn the two sones of his bro
der malechete / And dide moche torment vnto the cristen
peple And afore that he sholde come in to the feide ayenst
his broder Empour/ he went in to ayle of ampayre And
ladde with hym alle the cristen men that hath ben sentre the-
der in Exyle And made hem alle to praye wyth hym by

the ſpace of thre dayes & thre nyghtis / ffor ſe hidy grete truſte in the prayers of goody folk/ & ſpecially that noman myght counceyll ne helpe but gody/ andy .iii. dayes to fore ſe ſholdy fight ſaynt Ambroſe whiche was dedy a lityll to fore apperidy to hym/ andy ſhewde hym by reuelacion the tyme & our that ſe ſholdy haue victorie/ andy for as mochе as ſe hidy ben .iii. dayes andy .iii. nyghtes in his prayers & that ſe was aſſewridy for to haue victorie / The fought with .v. theuſandy men ayenſt his broder þ hidy in his com panye .xxiiii. theuſandy men And by goddes helpe ſe hidy victorie And whan the barbaryns þ were comen to helpe guion ſawe þ diſconfiture they fledde away/ andy guion fledy alſo in to affricque by ſhipp/ and whan ſe was ther arryuedy ſe was ſone after ſtrangliy/ Thſe .ii. knyghtes of whom I ſpeke were two bredern germayns/ whiche were ſent to affricque for to defende the comyn weele/ In likewiſe Judas machabe? Jonathas & ſymon his bredern put hem ſelf in the mercy and garde of our lordy gody And agayn the enemyes of the lawe of gody with lityll peple in regardy of the multitude that were agayn them/ andy hidy alſo victorye / The knyghtes ought to ben trewe to theyr princes/ for he that is not trewe leſeth þ name of a knight Unto a prince trouth is the gretteſt precious ſtone whan it is medlidy with Juſtice/ Paule the hiſtoriagraph of the lombardes reherceth that ther was a knyght namedy enul phus andy was of the cyte of papye that was ſo trewe to his kynge namedy patharich/ that he put hym in pariſſ of deth for hym / ffor hit happendy that Grymaldy Duc of buuentayne of whom we haue touchedy to fore in the chapitre of the Quene / Dyde do ſlee Godebert whiche was kynge of the lombardes by the hande of Gonbert

duc of Taurym / Whiche was discended of the crowne of lombardie And this grimald was made kynge of lombardie in his place / and after this put a banyssh his out of the contrey this patharych Whiche was broder vnto the kynge Godebert / that for fere and drede fledd in to longtre / And than this knyght Ennulphus dide so moche that he gate the peas again of his lord patharich against the kynge grymalde / and that he had licence to come out of longtre where he was all wey in paryll. and so he cam and cryed hym mercy And the kynge grymalde gaf hym leue to dwelle and to lyue honestly in his contree / all way forseen that he toke not vpon hym and named hym self kynge how well he was kynge by right This doon a litill while after / the kynge that beleuyd euyll tonges thought in hym self how he myght bringe this patharich vnto the deth And alle this knewe well the knyght ennulphus / Whiche cam the same nyght with his squyer for to visite his lord And made his squyer to vnclothe hym and to lye in the bedde of his lord And made his lord to ryse and clothe hym with the clothis of his squyer / And in this wyse brought hym out / brawlynge and betynge hym as his seruant by them that were assignedd to kepe the howe of patharik / he sholdy not escape Whiche supposid that hit had ben his squyer that he entretid so outragiously / and so he brought hym to his howe Whiche joynedy with the walles of the toun / And at mydnyght whan alle men were a sleepe / he lete a doun his maistre by a corde / whiche toke an hors oute of the pasture And fledy vnto the cyte of Aast and ther cam to the kynge of fraunce / And whan hit cam vnto the morn. Hit was foundyn that Arnolphus and his squyer had

dereryuyd the kynge and the wacchemen/ whom the kyng commandeth sholde be brought to fore hym And demanded of them the maner how he was escaped And they told hym the trouthe/ Than the kynge demanded his counceyll of what deth they hadde deseruyd to dye that hadde so doon and wrought agayn the wylle of hym / Some sayde that they sholde ben hongedy / and some sayde they sholde ben flayn And other sayde that they sholde be beheedid. Than sayde the kynge by that lorde that made me/ they ben not worthy to dye but for to haue moche worshyp and honour/ ffor they haue ben trewe to theyr lorde/ wherfore the kinge gaf hem a grete lawde and honour for their feet And after hit happend that the propre squyer and seruant of godefrey slewe the traytre Goribalde that by treason hadde slayn his lorde at a feste of seynt Johnn in his Cyte of Tauryn whereof he was lorde and duc / Thus ought the knyghtes to loue to gyder / And eche to put his lyf in auenture for other/ ffor so ben they the stronger And the more doubted/ Lyke as were the noble knyghtes Joab and Abysay that foughte agaynst the syrryens and Amonytes / And were so trewe that oon to that other that they vaynquysshid theyr enemies And were so Joyned to gyder that yf the syrryens were stronger than that one of them/ that other helpe hym/ We rede that damon and phisias were so ryght parfyt frendes to gyder that whan Dionisius whiche was kynge of cecylle hadde Iugedy one to deth for his trespaas in the cyte of syracusane whom he wolde haue executed/ he desired grace and leue to goo in to hys contre for to dispose and ordonne his testament/ And his felawe pleggid hym and was seurte for hym vpon his hede that he sholde come agayn.

Wherof they that sawe & herde this / helde hym for a fool
and blamede hym / And he saide alle way that he repentide
hym nothynge at alle / For he knewe welle the trouthe of
his felawe And whan the day cam and the oure that exe
cusion sholde be doon / his felawe cam and presentede hym
self to fore the Juge / And dischargide his felawe that
was plegge for hym / Wherof the kynge was gretly abas
shide And for the grete trouthe that was founden in hym
He pardonede hym and prayde hem bothe that they wolde
reffetue hym as their grete frende and felawe / Lo here the
vertues of loue that a man ought nought to doubte the
deth for his frende / Lo what it is to doo for a frende / And
to lede a lyf delonayr And to be wyth out cruelte / to loue
and not to hate / whiche auseth to doo goode ayenst euyll
And to torne payne in to benefete and to quenche cruelte
Anthonyus sayth that Julius Cesar / lefte not lightly
frenshippe and Amytye / But whan he hide hit he retey
nede hit faste and maytenede hit alleway / Scipion of
Affricque sayth that ther is no thynge so stronge / as for
to mayntene loue vnto the deth The loue of concupiscence
and of lecherye is sone dissolupde and broken / But the
verray true loue of the comyn Wele and prouffit now a
dayes is selde founden / where shalt thou fynde a man in
thyse dayes that wylle expose hym self for the worshippe
and honour of his frende / or for the comyn wele / selde or
neuer shalt he be founden / Also the knyghtes sholde be
large & liberall / For whan a knyght hath regarde vnto
his singuler prouffit by his couetyse / he dispoylleth his
peple / For whan the souldyours see that they putte hem
in paryll . And theyr mayster wylle not paye hem theyr
wages liberally, but entendeth to his owne propre gayn

dyly prouffyt / than whan the enemyes come they torne
ſone her backes and flee oftentymes / And thus hit hap-
peth by hym that entendeth more to gete money than victo
rye that his auarice is ofte tymes cauſe of his confuſion
Thus late euery knyght take hede to be liberall in ſuche
wyſe that he wene not ne ſuppoſe that his ſcarcete be to
hym a grete wynnynge or gayn / And for thys cauſe he
be the laſſe louyd of his peple / And that his aduerſarye
wythdrawe to hym them by large gyuynge / For ofte
tyme bataylle is auaunced more for getynge of ſiluer.
Than by the force and ſtrengthe of men / For men ſee
alle daye that ſuche thynges as may not be achieuyd
by force of nature / ben gotyn and achieuyd by force
of money / And for ſo mochе hit behoueth to ſee well
to that whan the tyme of the bataylle cometh / that he
lorowe not ne make no tayllage / For noman may be
ryche that leuyth his owne / hopyng to gete and take
of other / Than alwaye all her gayn and wynnynge
ought to be comyn amonge them except theyr Armes.
For in lyke wyſe as the victorie is comune / ſo ſholdy
the diſpoyll and lotye be comune vnto them And ther
fore Dauid that gentyll knyght in the fyrſt book of
kynges in the laſt chapitre made a lawe / that he that
abode behynde by maladye or ſekenes in the tentes ſholdy
haue as mochе parte of the butyn as he that hady be in the
bataylle / And for the loue of thys lawe he was made
afterwardy kynge of Iſraell / Alexander of Macedone
cam on a tyme lyke a ſymple knyght vnto the court of
Porus kynge of Inde for to eſpye the eſtate of the kynge
andy of the knyghtes of the court / And the kynge reſſey
uyd hym right worſhipfully / And demandyd of hym

many thynges of Alexander and of his constance and strengthe/nothynge wenynge that he hadde ben Alexander But antygone one of his knyghtis and after he hadde hym to dyner And whan they hadde serued Alexander m vayssell of golde and siluer with dyuerce metes & cf Aftr that he hadde etyn suche as plesid hym he wyped the metr and toke the vayssell and held hit to hym self and put hit m his bosom or sleuys / wherof he was accusid vnto the kynge Aftr dyner than the kynge callid hym and demanded hym wherfore he hadde taken his vayssell And he answerd / Syre kynge my lord I pray the to vnderstande and take heede thy self and also thy knyghtes / I haue herd moche of thy grete hyenes And p thou art more myghty and puyssant m cheualrye & m dispensis than is Alexander/and therfore I am come to the a pour knyght whiche am named Antygone for to serue the/Thim hit is the custome m the Courtr of Alexandre / that what thynge a knyght is serued wyth all is alle his/metr and vayssell and cuppe And therfore I hadde supposid that this custome hadde ben kept m thy court for thou art richer than he / whan the knyghtes herd this/anon they lefte porus/and wente for to serue alixandre/and thus he drewe to hym p hertes of them by yeftes/whiche afterwards slewe Porus that was kynge of Inde / And they made Alexandre kynge therof Therfore remembre knyght alleway that wyth a closid and shette purse shalt thou neuer haue victorye. Ouyde sayth that he that taketh yeftes / he is gladly therwyth / For they wynne wyth yeftes the hertes of the goddes and of men For yf Jupitr were angrid/ wyth yeftes he wold be plesid / The knyghtes ought to be stronge not only of body but also m corage. Ther ben

many ſtronge and grete of body / that ben faynt and fe-
ble in the herte / he is ſtronge that may not be varnquy-
ſhid and ouercomen / how well that he ſuffreth moche
otherwhile / And ſo we beleue that they that be not ouer
grete ne ouer litell ben moſt corageous a beſte in batayll.
We rede that adrus duc of athenes ſholde haue a batayll
agayn them of polipe / And he was warned and hid a
reuelacion of the goddes / that they ſholde haue the victorie
of whom the prynce ſholde be ſlayn in the batayll / And
the prince whiche was of a grete corage and trewe herte
Toke other armes of a poure man / And put hym ſelf in
the frontr of the batayll to thende that he myght be ſlain
And ſo he was / for the right trewe prince hid leuer dye
Than his peple ſholde be ouercomen / And ſo they hid the
victorye / Certes hyt was a noble and fayr thynge to
expoſe hym ſelf to the deth for to deffende his contrey.
But no man wold do ſo / but yf he hoped to haue a bet
ter thynge therfore / Therfore the lawe ſayth that they
ſhue in her ſowles gloriouſly that ben ſlain in the warre
for the comyn wele A knyght ought alſo to be mercifull
and pyetous / For ther is nothynge p' maketh a knyght
ſo renomed as is whan he ſaueth the lyf of them that he
may ſlee / For to ſhede and ſpylle blood is the condicion
of a wylde beſte and not the condicion of a good knyght
Therfore we rede that ſcylla that was Duc of the Ro-
mayns wyth oute hid many fayr victoyres agayn the
Romayns wyth ſame that were contrayre to hym / In
ſo moche that in the batayll of pupille he ſlewe. xviii.
thouſandy men / And in champanye. lxx. thouſandy.
And after in the eyte he ſlewe thre thouſandy men vnar-
med / And whan one of his knyghtes that was namedy

Quyntus catilius ſawe this cruelte ſayd to hym/ Ceſſe
now and ſuffre them to lyue and be mercyfull to them
wyth whom we haue ben victorious And wyth whom
we ought to lyue/ ffor hit is the moſte hyeſt and fayr
vengeance that a man may do/ as to ſpare them & gyue
hym hyr lyf whome he may ſlee Therfore Joab ordeyned
whan abſalon was ſlayn/ he ſowned a trompette/ that
his peple ſholde no more renne & ſlee theyr aduerſaryes.
ffor ther were ſlayn aboute .xx. thouſande of them/ and
in lyke wyſe dide he whan he faught ayenſt Abner And
Abner was vaynquyſſhed and fledde ffor where that
he wente in the chaas he comanded to ſpare the peple The
knyghtes ought to kepe the peple/ ffor whan the peple
ben in theyr tentes or caſtellis/ the knyghtes ought to kepe
the watche/ ffor this cauſe the romayns callyd them le-
gyons And they were made of dyuerce prouynces and
of dyuerce nacyons to thentente to kepe the peple/ And
the peple ſholde entende to theyr werke/ ffor no crafty
man may lothe entende to his craft & to fighte how may
a crafty man entende to hys werke ſewrely in tyme of
warre but yf he be kept And right in ſuche wyſe as the
knyghtes ſholde kepe ꝑ peple in tyme of peas in lyke wiſe
the peple ought to pourveye for theyr diſpenſis/ how
ſholde a plowman be ſewre in the felde but yf the knygh-
tes made dayly watche to kepe hym ffor lyke as the glo-
rye of a kynge is vpon his knyghtis/ ſo hit is neceſſarye
to the knyghtes that the marchantis craftymen and co-
myn peple be defended and kepte/ therfore late the knygh
tes kepe the peple in ſuche wyſe that they maye emoye
pees and gete and gadre the coſtis and expenſis of them
lothe/ We rede that Athis ſayd to dauid whiche was

a knyght / I make the my kepar and defendar alleway.
Thus ſholdy the kmghtes haue grete zele that the lawe be
kept / For the mageſte ryall ought not only to be gar-
nyſſhidy wyth armes but alſo wyth goody lawes / And
therfore ſholdy they laboure that they ſholdy be well kept
Turgeus pompeyus reherceth of a noble knyght namedy
Ligurgyus that hady made auncyent lawes the whiche
the peple wolde not kepe ne obſerue / For they ſemedy
hardy for them to kepe And wolde conſtrayne hym to re-
pele & ſette hym a part whan the noble kmght ſawe that
he dyde the peple to vnderſtande that he hady not made
them but a gody that was namedy Apollo delphynus hady
made them / And hady comandedy hym that he ſholdy do the
peple kepe them / Thiſe wordes auayledy not / they wolde
in no wyſe kepe them / And than he ſaydy to them that hit
were goody that er the ſaidy lawes ſholdy be broken that
he hady gyuen to them. that he ſholdy goo and ſpeke wyth
the gody Appollo / For to getr of hym a diſpenſacion to
breke hem / And that the peple ſholdy kepe & obſerue them
tyll that he retornedy agayn / The peple acordedy therto &
ſwore that they ſholdy kepe them to the tyme he retornedy
Than the kmght wentr in to grece in cyte & dwellidy ther
alle his lyf / And whan he ſholdy dye he comandedy that
his body ſholdy be caſt in the ſee / For as moche as yf his
body ſholdy be lorn theder / the peple ſholdy wene to be
quyt of theyr oth / And ſholdy kepe no lenger his lawes
that were ſo goody & reſonable / & ſo the kmght hady leuer
to forſake his owne contre & to dye ſo than to repele his
lawes And his lawes were ſuche / The firſt lawe was
that ye peple ſholdy obeye & ſerue the princes / And the prin-
ces ſholdy kepe the peple & do Juſtice on the malefactours

The seconde lawe that they sholde be all sobre / For he wiste well that the labour of chevalrye is most stronge whan they lyve sobrely / The thirde was ꝑ noman sholde bye ony thynge for money but they sholde change ware for ware a one marchandyse for an other / The fourthe was that men sholde sette nomore by money ner kepe hit more than they wolde donge or fylthe / The fyfthe he ordeyned for the comyn welè alle thynge by ordre / that the prynces myght meue and make bataylle by her power. to the maistres counceillours he comyssed the Jugementis. And the Annuell rentes / to the senatours the kepynge of the lawe / And to the comyn peplè he gaf power to chese suche Juges as they wolde have / The sixte he ordeyned that all thynge sholde be departid egally a all thynge sholde be comyn And none richer than other ꝑ patrymonye / The seuenth that euery man sholde ete lyke well in comen openly / that riches sholde not be cause of luxurye whan they ete secretly / The eyghthe that the ponge peplè sholde not have but ōn gowne or garment in the yere / The nynth that men sholde sette poure children to labour in the felde / to thende that they sholde not enplope theyr ponge the in playes and in folye / but in labour / The tenthe that the maydens sholde be maryed wythoutr dowayre / In suche wyse that no man sholde take a wyf for monaye / The xi. that men sholde rather take a wyf for her goode maners and vertues than for her richesses / The twelfthe that men sholde worshippe the olde and auncyent men for theyr age and more for theyr wysedom than for her riches this knyght made none of thyse lawes / but he first kepte hem.

The fyfthe chapitre of the seconde book of the forme

and maners of the rooke.

The rooke whiche ben vicaires and legates of the kynge ought to be made lyke a knyght vpon an hors and a mantell and hood furryd with meneuer holdynge a staf in his hande / for as moche as a kyng may not be in alle places of his royame / Therfore the auctorite of hym is gyuen to the rooke / whiche repreſent the kynge / And for as moche as a royame is grete and large / and that rebellion or nouelletee might ſourde and aryſe in oon partye or other / therfore ther ben two rooke one on the right ſide and that other on the lifte ſide They ought to haue iij ſpecyal. Juſtice. humylite. wilfull pouerte. and liberalite / Firſt Juſtice for hit is moſt fayr of the vertues / For hit happeth oftetyme that the miniſtris by theyr pryde and orgueyll ſubuerte Juſtice and do no right / Wherfore the kynges otherwhile loſe theyr royames with out theyr culpe or gylte / For an vntrewe juge or officyer maketh hys lord to be named vn Juſte and cuyll And contrarye wyſe a trewe myneſtre of the lawe and rightwys / cauſeth the kynge to be reputed Juſte and trewe / The Romayns therfore made good lawes / And wolde that / that they ſholde be Juſte and trewe / And they that eſtabliſſhid them for to gouerne the peple wold in no wyſe breke them / but kepe them for to dye for them / For the auncyent and wyſe men ſayd comynly that it was not good to make and ordeyne that lawe that is not Juſte Wherof Valerius reherceth that ther was a man that was named Themiſtides whiche cam to the counceyllours of athenes and ſayd that he knewe a counceyll whiche was right prouffytable for them / But he wolde telle hyt but to

but to one of them whom that they wold/ And they assigned to hym a wyse man named Aristides/ And whan he had vnderstand hym he cam agayn to the other of the counceyll And sayd that the counceyll of Themystides was well prouffitable/ but hit was not juste/ how be hit ye may reuolue hit in your mynde/ And the counceyll that he sayd was this/ that ther were comen two grete shippis fro lacedome and were arryued in theyr londe. And that hit were good to take them/ And whan the counceyll herde hym that sayde/ that hit was not juste ner right they lefte hem alle in pees And wold not haue ado with alle/ The viarye or juge of the kynge ought to be so juste/ that he sholde employe alle his entente to saue the comyn wele And yf hit were nede to put his lyf and/ lose hit therfore/ We haue an ensample of marcus regulius whereof Tullius reherceth in the book of offices And sayn̄t Augustyn also de ciuitate dei how he fought agayn them of cartage by see in shippis and was vayncquyssh hide and taken/ Than hit happend that they of cartage sente hym in her message to rome for to haue theyr prisoners there/ for them yͤ were taken/ and so to chaūge one for an other And made hym swere and promyse to come agayn/ And so he cam to rome And made proposicion to fore the senate And demanded them of cartage of the senatours to be chaūged as afore is sayd And than the senatours demanded hym what counceyll he gaf Certayn sayd he I cōceyll yow that ye do hit not in no wise For as moche as the peple of rome that they of cartage holde in prison of yourie ben olde men and brusshy in the warre as I am myself/ But they that ye holde in prison of their peple is alle the flour of alle their folke/ whiche

counceyll they toke / And than his frendes wolde haue
holde hym and counceyllyd hym to abide there and not
retorne agayn pryſoner m to cartage/ but he wold neuer
doo ſo ner abide/ but wold goo agayn and kepe his oth
How well that he knewe that he went toward his
deth ¶ For he had leuyr dye than to breke his oth Valeri⁹
reherceth m the ſixth book of one Emelye duc of the ro-
mayns / that m the tyme whan he had aſſieged the phi-
liſtes / The ſcole mayſtre of the children deceyuyd the
children of the gentilmen that he drewe hym a litell and
a lytell vnto the trenys of the romayns by fayr ſpeche.
And ſayd to the duc Emelie / that by the moyan of the
children that he had brought to hym / he ſholde haue the
cyte / ¶ For theyr faders were lordes and gouernours.
Whan Emelie had herde hym he ſayd thus to hym Thou
that art cuell and cruell And thou that woldeſt gyue
a gyfte of grete felonnye and of mauuaſtye / thou ſhalt
ner haſt not founden here Duc ne peple that reſembleth
the/ we haue alſo well lawes to kepe m batayll a warre
As m our contres a other places / and we wole obſerue
and kepe them vnto euery man as they ought to be kept
And we ben armed agaynſt our enemyes p' wole defende
them And not agenſt them p' can not ſaue their lyf whan
their contre is taken/ as thiſe litell children/ Thou haſt va
ynquyſſhid them as mochie as is m the by thy newe decey
nable falſenes and by ſubtilnes and not by armes/ but I
that am a romayn ſhall vanquyſſhe them by craft and
ſtrengthe of armes / And anon he comanded to take the
ſaid ſcole maiſter/ And to bynde his handes behynde hym
as a traytour and lede hym to the parentis of the children
And whan the faders a parentis ſawe the grete courtoſie

that he had don to them They opend the yates and yelded them vnto hym/ We rede that hanybalk had taken a prince of rome whiche vpon his oth and promyse suffrid hym to gon home / and to sende hym his raunson / or he sholde come agayn with a certain tyme And whan he was at home in his place/ he sayde that he had deceyuyd hym by a false oth And whan the senatours knewe therof/ they constrayned hym to retorne agayn vnto hanybalk/ Amos florus tellyth that the phisicien of kynge pirrus cam on a nyght to fabrice his aduersarye And promysid hym yf he wold gyue hym for his labour that he wold enpoy sone pirrus his maister/ whan fabricius vnderstode this He dyde to take hym and bynde hym hande a foote / and sente hym to his maistre and dyde do saye to hym word for worde lyke as the phisicien had sayd and promysid hym to do / And whan pirrus vnderstode this he was gretly ameruayll ed of the loyaltr and trouth of fabrice his enemye / and sayd certaynly that the sonne myghte lightlier and sonner be enpesshid of his cours / than fabrice sholde be letted to holde loyaltr and trouthe/ yf they than that were not cristen were so juste and trewe and loupd their contrey and their good renomee/ what sholde we now doon than that ben cristen and that oure lawe is sette alle vpon loue and chairytr/ But now a dayes ther is nothynge ellys in the world but baratr Treson deceytr falsenes and trecherye Men kepe not theyr couenantes promyses . othes . writynges . ne trouthe/ The subgettis rebelle agayn theyr lorde / ther is now no lawe keptr . nor fidelitr / ne oth holden / the peple murmure and ryse agayn theyr lord and wole not be subget / they ought to be pietous in hertr/ whiche is auaillable to all thinge

ther is pite in effecte by compassion/and in worde by remis
sion and pardon/by almesse/for to enclyne hym self to the
poure .For pite Is nothynge ellis but a right grete will
of a deuonaire herte for to helpe alle men/ Valerius reher
eth that ther was a Juge named Sangis whiche damp
ned a woman that hadde deserued the deth for to haue her
hedde smyten of or ellis that she sholde dye in prison / The
Gayler that hadde pite on the woman put not her anone
to deth but put her in the pryson / And this woman hadde
a doughter whiche cam for to se and conforte her moder
But alwayer she entryde in to the pryson the Jayler
serchide her that she sholde here no mete ne drynke to her
moder/ but that she sholde dye for honger / Than hit hap
pende after this that he merueylled moche why this wo
man derde not / And began to espye the cause why she
lyued so longe / And fonde at laste how her doughter
gaf souke to her moder / And fedde her with her melke.
Whan the Jayler sawe this meruaille/ he wente a tolde the
Juge / And whan the Juge sawe this grete pite of the
doughter to the moder he pardoned her and made her to
be delyuerid oute of her pryson What is that/that pite ne
amolisshith/moche peple wene that it is agayn nature
and wondre that the doughter sholde gyue the moder to
souke / hit were agayn nature but the children sholde be
kynde to fader and moder/ Seneca sayth that the kynge
of bees hath no pykke to stynge with as other bees haue.
And that nature hath take hit away from hym be cause
he sholde haue none armes to assayle them And this is
an example vnto princes that they sholde be of the same
condicion / Valerius reherceth in his.v. book of marchus
martellus that whan he hadde taken the cyte of siracusane.

And was sette in the hyest place of the cyte/ he beheld the grete destruction of the peple and of the cyte/ he wepte and sayde/thou oughtest to be sorofull/for so moche as thou woldest haue no pite of thy self/ But enioye the for thou art fallen in the hande of a right debonaire prynce. Also he recounteth whan pompeye had conquered the kynge of Germanye that often tymes had foughten ayenst the romayns And that he was brought to fore hym bounden/he was so pietous that he wold not suffre hym to be longe on his knees to fore hym/but he receyued hym curteysly And sette the crowne agayn on his hede and put hym in thestate that he was to fore/ For he had oppynyon that hit was as worshipfull and fittynge to a kynge to pardone/as to punysshe. Also he reherceth of a collectour that was named poule that dide do brynge to fore hym a man that was prisonner And as he kneled to fore hym he toke hym vp fro the grounde & made hym to sytte beside hym for to gyue hym good esperance and hoope And sayde to the other stondynge by/ in this wyse. yf hit be grete noblesse that we shewe our self contrarye to our enemyes/ than this sette ought to be alowed that we shewe our self debonair to our captyfs & prisonners Cesar whan he herde the deth of cathon whiche was his aduersarye sayde that he had grete enuye of his glorye. And no thinge of his patrimonye/ and therfore he lefte to his children frely alle his patrimonye Thus taught vyrgyle and enseygned the glorius princes to rewle and gouerne the peple of rome And saynt Augustyn de ciuitate dei saith thus Thou emperour gouerne the peple pietously And make peas ouerall/ deporte and forbere thy subgets/reprene & correcte the prowde for so enseyne

And treche the the lawes / And hit was wreton vnto Alexander / that euery prynce ought to be pyetous in pu-nyssynge / And redy for to reward / Ther is no thynge that causeth a prynce to be so belouyd of hys peple / As whan he speketh to hem swetly / and cõuersith with hem symply / And all this cometh of the roote of pyte / We rede of the Emperour Traian that his frendes reprouyd hym of that he was to moche prynce and famelier wyth the comyn peple more than an emperour ought to be / And he answerd that he wold be suche an emperour as euery man desired to haue hym / Also we rede of Alixander that on a tyme he ladde his ooste forth hastely / and in that haste he beheld where satte an olde knight that was sore acolde Whom he dide do arise and sette hym in his owne sete or sege / What wonder was hit though þ knightes desired to serue suche a lord that louyd better theyr helth than his dignite / The rookes ought also to be humble and meke After the holy scripture whiche saith / the gretter or in the hier astate that thou arte / so moche more oughtest thou be meker and more humble Valerius reherceth in his .vii. book that ther was an emperour named publius cesar / That dide do bete doun his howe whiche was in the middis of þ market place for as moche as hit was hier than other houses / for as moche as he was more glorious in astate than other / Therfore wold he haue a lasse hous than other And scipion of affrique that was so poure of wlũtarie pouerte þ whan he was dede / he was buried at þ dispencis of þ comyn good / They shold be so humble þ they shold leue theyr offices / and suffre other to take hem whan her tyme comyth / and doo honour to other / for he gouerneth wel þ royame þ may gouerne hit whan he will Valeri⁹ saith

In his thirde book that fabyan the grete hath ben maistre
counceyllour of his fader his graunt sire / And of his
graunt sirs fader a of alle his antecessours And yet dide
he alle his payne and labour / that his sone sholde neuer
haue that office after hym / but for nothynge that he myst-
trusted his sone / For he was noble and wise and more
attempryd than other / but he wolde that the office sholde
not all way reste in the fammlye and hows of the faby-
ans Also he rehercith in his seuenth book that they wolde
make the sayd fabyan empour / but he excused hym and
sayd that he was blynde and myght not see for age / but
that excusacion myght not helpe hym / Than sayd he to
hem / seke ye and gete yow another / For yf ye make me
pour empour I may not suffre your maners / nor ye may
not suffre myn / There was a kynge of so subtyll engyne
That whan men brought hym the crowne / to fore that
he toke hit / he remembrid hym a lityll and sayde O thou
crowne that art more noble than happy For yf a kynge
knewe well and parfaytly how that thou art full of
parels of thoughte and of charge / yf thou were on the
grounde / he wolde neuer lyfte ner take the vp / Remembre
the that whan thou art most glorious / than haue some
men moste enuye on the / and whan thou hafte moste seig-
nourye and lordships than shalt thou haue moste care .
thought and angupss hes / Vaspasian was so humble
that whan Nero was slayn alle the peple cryed for to
haue hym empour / and many of his frendes cam a prayde
hym that he wolde take hit vpon hym / so at the last he
was constraynedy to take hit vpon hym And sayd to his
frendes Hit is better and more to preyse and alowe for a
man to take the empire agaynst his wil / than for to labour

to hyue hit and to put hym self therin / Thus ought they to be humble and meke for to resseyue worship / Therfore sayth the bible that Joab the sone of Saryne that was captayn of the warre of the kynge Dauid / whan he cam to take and wynne a Cyte / He sente to Dauid and desired hym to come to the warre / that the victorye sholde be gyuen to Dauid / And not to hym self / Also they ought to be ware that they chaunge not ofte tymes her officers / Josephus reherceth that the frendes of tyberyus meruaylled moche why he held hys offyceyers so longe in theyr offices wyth outr chaungynge / And they demanded of hym the cause / to whom he answerd / I wold chaunge them gladly / yf I wyste that hit sholde be good for the peple / But I sawe on a tyme a man that was roynyous & full of sores / And many flyes satte vpon the sores and soukede his blood that hit was meruaylle to see / wherfore I smote and chaced them away. And he than said to me why chaceste and smyteste away thyse flyes that ben full of my blood / And now shalte thou late come other that ben hongrye whiche shall doon to me double payne more than the other dide / for the prikke of the hongrye is more poygnant the half / than of ye fulle And therfore sayde he I leue the officiers in their offices. for they ben all riche / and doo not so moche euyl & harme As the newe sholde doo & were poure yf I sholde sette hem in her places / They ought also to be pacyent in hertynge of wordes & in suffrynge payne on her bodyes / as to the first One said to alisander that he was not worthy to regne. specially whan he suffrid that lecherie and delyte to hyue seignoirie in hym / he suffrid hit pacientlye / And answerde none otherwyse but that he wolde correcte hym self.

And take better maners and more honeste Also hit is re
hercede that Julius cezar was ballyd wherof he had dis-
playsir so grete that he kempt his heris that laye on the
after parte of his hede forward for to hyde the bare to
fore. Thim sayd a knyght to hym Cezar hit is lighter
And sommer to be made that thou be not ballid than that
I haue vsid ony cowardyse my the warre of rome/or here
after shall do ony cowardyse/ he suffrid hit paciently
and sayd not a word/Another reproched hym by his
lignage And ally hym former/he answerd that hit is
better that noblesse begynne my me/than hit sholde fayll e
my me/Another allid hym tyraunt/he answerd yf I were
one.thou woldest not saie soo A kmght allid on a tyme
scipion of affricque fowle & olde knyght my armes And
that he knewe litell good And he answerd I was born
of my moder a litell child and feble and not a man of
armes. And yet he was at alle tymes one of the best
and moste worthy my armes that liuyd. Another sayd
to vaspasian/ And a wolf sholde sonner change his skyn
and her/than thou sholdest chaūge thy lyf for the lon-
ger thou lyuest the more thou coueytest And he answerd
of thyse wordes we ought to laughe. But we ought to
amende our self And punysshe the trespaces. Seneque
reherceth that the kynge Antygonus herde certayn peple
speke and saye euyll of hym/ And therwas betwene
hem nomore but a courtyne/And than he sayde make an
ende of your euyll langage leste the kynge here yow/for
the courtyne hereth yow well I nowhe. Thim as to w-
chynge to the paynes that they ought to suffre pacientl
Valerius reherceth that a tyrant dide do tormente Ana-
maxmenes & threteny hym for to cutte of his tonge.

To whom he sayde hit is not myn power to doo soo/ande forthwyth he bote of his owne tonge / And shewede hit wyth his teth and enstede hit myn the visage of the Tyrant Hit is a grete vertu myn a man that he forgete not to be pacyent myn corrections of wronges / Hit is better to leue a gylty man vnpunysshyde / than to punysshe hym myn a wrath or yre Valerius reherceth that archita of tarente that was mayster to plato sawe that his feldes and lande was destroyede and lost by the necligence of his seruant To whom he sayde yf I were not angry with the I wolde take vengeance and turmente the / Lo there ye may see that he hade leuer to leue to punysshe / than to pugnysshe more by yre and wrath than by right And therfore sayth seneque / doo no thynge that thou oughtest to doo whan ꝑ art angry / For whan thou art angry thou woldest doo alle thynges after thy playsir / And yf thou canst not vanquysshe thyn yre / than muste thyn yre ouercome the / After thys ought they to haue wylfull pouerte / lyke as hit was myn the auncyent prynces / For they coueyted more to be riche myn wytte and goode maners than myn moneye / And that reherceth Valerius myn his. viii. booke that scipion of Affryque was accusede vnto the Senate that he sholde haue grete tresour / And he answerde certes whan I submysede affryque myn to your poeste / I helde no thynge to myself that I myghte saye this is myn saue only the surname of affryque / Ner the affryquans haue not founden myn me ner myn myn broder ony auarice / ner ꝑ we were so couetouse that we hid ne had gretter enuye to be riche of name than of ryches / And therfore sayth seneque that the kynge Altogone vside gladly myn his howes vessels of erthe / And some sayde he dyde hit for couetyse / But he sayde that

hit was better and more noble thynge to shyne in goody maners than in vayssell And whan some men demanded hym why and for what cause he dyde so / he answerd I am now kynge of secylle / and was sone of a potter / and for as mocche as I doubte fortune · ¶ For whan I yssued out of the hous of my fader and moder / I was sodaynly made riche / wherfore I beholde the natiuyte of me and of my lignage / whiche is humble & meke / And alle these thynges cometh of wilfull pouerte / for he entended more to the comyn prouffyt than to his owen / And of thys pouerte speketh saynt Augustyn in the booke of the cyte of god That they that entende to the comyn prouffyt . sorowe more that wilfull pouerte is lost in rome / than the richesses of rome / ¶ For by the wilfull pouerte was the renomee of goody maners kept entierly / thus by this richesse pouerte is not only corrupt in thyse dayes ner the cyte ner the maners / but also the thoughtes of the men ben corrupt by thys couetyse and by felonnye that is worse than ony other enemye And of the cruelte of the peple of rome speketh the goody man of noble memorye John the monke late cardynall of rome in the decretall the syxte in the chapitre gens sancta where he sayth / that they ben felons ayenst god . contrarye to holy thynges . traytres one to that other . enuyous to her neyghbours . proude vn to straungers . rebelle and vntrewe vnto theyr souerayns Not suffringe to them that ben of lower degree than they and nothinge shamfast to demande thynges discouenable and not to leue tyll they haue that they demande / and not pleshy but disagreable whan they haue ressceyued the yeft They haue their tonges redy for to make grete boost / and doo lityll / They ben large in promysynges / And smale

gyuers/ they ben ryght fals deceyuours/ And ryght inco-
dent and bityngе detractours/ ffor whiche thynge hit is
a grete sorowe to see the humylite the pacyence/ And the
good wisedom that was wonte to be in this cyte of rome
whiche is chief of alle the worldy is peruertid & tornedy
in to malefeurte and thise cupilles/ And me thynketh that
in other partyes of cristiante they haue taken ensample
of them to doo euyll/ They may saye that this is after
the decretale of seygnourye and disobeysance/ that sayth
That suche thynges that the souerayns doo/ Is lightly
and sone taken in ensample of theyr subgets/ Also thise
viayres shold be large and liberall/ In so moche that
suche peple as serue them ben duly payd and guerdoned
of her labour/ ffor euery man doth his labour the better
and lightlyer whan he seeth that he shall be well payd
and rewarded/ And we rede that Titus the sone of vas-
pasian was so large and so liberall/ That he gaf and
prompsyd somewhat to euery man/ And whan hys
moste pryuy frendes demanded of hym why he promy-
sid more that he myght gyue/ he answerd for as moche
as hyt appertayneth not to a prynce that ony man shold
departe sorowfull or tryste fro hym/ Than hit happend
on a day that he gaf ner promysid no thynge to ony man
And whan hit was euen and auysed hym self/ he sayd
to hys frendes/ O ye my frendes thys day haue I lost for
this day haue I don no good/ And also we rede of Julius
Cesar that he neuer saide in alle his lyue to his knyghtes
goo oon but alle way he sayde come come/ ffor I loue alle
way to be in youre companye/ And he knewe well that
hit was lasse payne & trauayll to the knyghtes whan the
prynce is in her companye that loueth hem & cõforteth hem

And also we rede of the same Julius cesar in the booke of tryplyes of phyloſophers / that ther was an Auncyent knyght of his that was in parylle of a mas lyngynge to fore the Juges of rome ſo he allyd cesar on a tyme and ſaid to hym to fore all men that he ſholde be his aduocate And cesar deliuerid and aſſignedy to hym a right goody aduocate And the knyght ſayd to hym O cesar I put no viaire in my place whin thou were in paryll in ye batayll of aſſiſe / But I fraught for the. And than he ſhewed to hym the places of his wounde that he had receyuyd in the batayll And than cam cesar in his propre perſone for to be his aduocate a to plete his cauſe for hym / he wold not haue the name of vnkyndenes / but doubted that men ſholde ſaye that he were proude And that he wold not do for them that had ſeruyd hym They that can not do ſo moche / as for to be beloudy of her knightes / can not loue the knyghtes And this ſufficeth of the rookes.

¶ The thirde tractate of the offices of the comyn peple. The fyrſt chapitre is of the office of the labourers and werkemen.

For as moche as the Noble perſone cannot rewle ne gouerne with outr ye ſeruyce and werke of the peple / than hit behoueth to deuyſe the occupacyons and the offices of the werkemen, Thin I ſhall begynne fyrſt at the fyrſt pawne / that is in the playe of the cheſſe / And ſignefieth a man of the comyn peple on fote ¶ For they be all namedy pietous that is as moche to ſaye as footmen And than we wyll begynne at the pawne whiche ſtandeth to fore the rooke on the right ſide of the kinge for as moche as this pawne appertayneth to ſerue the viaire or lieutenant of the kynge and other officers

vnder hym of necessaryes of vitayll / Andy this maner a
peple is figuredy and ought be maady m the forme & shappe
of a man holdynge m his ryght hande a spade or shouell
Andy a rodde m the lifte hondy/The spade or shouell is for
to delue & labour therwith the erthe/Andy the rodde is for
to dryue & conduyte wyth all the bestes vnto her pasture
also he ought to hue on his gyrdell/a crokydy hachet for
to cutte of the superfluytees of the vignes & trees/Andy we
rede m the bible that the first labourer that euer was/was
Caym the firste sone of Adam that was so cuyll that he
slewe his broder Abel/for as moche as the smoke of his
tythes went strayt vnto heuen / Andy the smoke & fumee
of the tythes of Caym went downwardy vpon the erthe
Andy how well that this cause was trewe/yet was ther
another cause of enuye that he hady vnto his broder/ ffor
whan Adam their fader maryed them for to multyplie þ
erthe of hys lignye/he wolde not marye ner joyne to gy
der the two that were boren attones/but gaf vnto caym her
that was boren wyth Abel / Andy to Abel her that was
born with caym / Andy thus began the enuye that caym hady
ayenst abel/ ffor his wyf was fayrer than cayms wyf
Andy for this cause he slough abel with the chekebone of
a beste & at that tyme was neuer no maner of pron blody
of mannes bloody /Andy abel was þ first martier m tholde
testament / Andy this caym dide many other cuyll thynges
whiche I leue/for hit appertryneth not to my matr/ But
hit behoueth for necessite þ some sholdy labour the erthe af
ter þ synne of adam/for to fore er adam synnedy/the erthe
brought forth fruyt with out labour of hondes/but syn he
synnedy hit muste nedes be labouridy with þ hondes of men
Andy for as moche as the erthe is moder of alle thynges

And that we were first formedy and toke oure begyn-
nyng of the erthe / the same wyse at the laste . she shall
be the ende vnto alle vs and to alle thynges / And gody
that formedy vs of the erthe hath ordeynedy that by the la-
boure of men she sholdy gyue nourysshyng vnto alle that
lyueth / and first the labourer of þ erthe ought to knowe
his gody that formedy and made hym of nought
And ought to haue loyaulte and trouth in hym self / and
despise dethe for to entende to his laboure And he ought to
gyue thankyngis to hym that made hym And of whom
he receyueth alle his goodes temporall / wherof his lyf
is susteynedy / And also he is bounden to paye the dismes
and tythes of alle his thynges And not as Caym dyde .
But as Abell dyde of the beste that he chese out all way
for to gyue to gody and to plese hym / For they that gruche
and be greuydy in that they rendre and gyue to gody the
tienthes of her goodes / they ought to be aferdy and haue
drede that they shall falle in necessite And þ they might
be dispoyllydy or robbedy by warre or by trimpeste that
myght falle or happen in the contrey And hit is meruayll
though hit so happen For that man that is disagreable
vnto gody And weneth þ the multiplynge of his goodes
temporell cometh by the vertu of his owne cõceyll and
his wytte / the whiche is made by the only ordenance of
hym that made alle And by the same ordenance is soone
taken away fro hym that is disagreable / and hit is reson
that whan a man habounded by fortune in goodes / And
knoweth not gody / by whom hit cometh / that to hym come
some other fortune by the whiche he may requyre grace
and pardon And to knowe his gody / And we rede of the
kynge Dauidy that was first symple and one of the comyn

peple / that whan fortune hath enhaunsed and sette hym
in grete astate/he lefte and forgate his god / And fyll to
aduoultrye and hoinicyde and other synnes / Than anon
his owne sone Absalon assaylled a began to persecute
hym And than whan he sawe that fortune was contra-
rye to hym / he began to take agayn his vertuous werkis
and requyred pardoun and so retorned to god agayn.
We rede also of the children of ysrael that were nyghe
enfamyned in desert and sore hongry a thrusty that they
prayd a requyred of god for remedy/ Anon he changed
his wyll a sente to hem manna/a flesh ech/ And whan
they were replenesshid a satte of the flesh of bestes a of
the manna/they made a calf of gold and worshipped hit.
Whiche was a grete synne a Inexcuyte / For whan they
were hongry they knewe god/And whan they were welpes
were fylde a satted/they forgid ydoles a were ydolatrers
After this euery labourer ought to be faythfull a trewe
That whan his maystre delyuereth to hym his lande to be
labowred/that he take no thinge to hym self but that hym
ought to haue a is his / but laboure truly a take cure and
charge in the name of his maistre/and do more diligently
his maisteres labours than his owen/for the lyf of ỹ moste
grete a noble men next god lieth in ỹ handes of the labou-
rers/and thus all craftes a occupacions ben ordeyned not
only to suffise to them only/but to the comyn / And so hit
happeth ofte tyme that ỹ labourer of the erthe vseth grete
and boystous metes / and bryngeth to his maister more
subtile a more deyntous metes / And valerius rehercth in
his .vi. book that ther was a wise a noble maistre ỹ was
named Anthoni that was accused of a cas of aduoul
trye/a as the cause henge to fore the Juges / his accusers or

denonciatours brought ¶ labourer that closid his lady
for so moche as they sayde whan his maistre wente to
doo the aduoultrye / this same seruant bare the lanterne.
wherof Anthonyus was sore abasshyd and doubtyd
that he sholde depose agaynst hym But the labourer that
was namyd papinion sayde to his maister that he sholde
denye his cause hardyly vnto the Juges ffor for to be tor-
mentid/ his cause sholde neuer be empeyrid by hym ner no
thynge sholde yssue out of his mouth wherof he sholde be
noyed or greuyd And than was the labourer betyn and
tormentid and brent in many places of his body But he
sayde neuer thynge wherof his mayster was hurte or
noyed / But the other that accusede his maister were pu-
nyssh id And papinyon was deliuerd of his paynes free
and frank/ And also telleth valerius that ther was an-
other labourer that was namyd penapion/ that seruyd a
maister whos name was Themes whiche was of mer-
uayllous fauth to his maystre ffor hit befell that certain
knyghtes cam to his maisters howe for to slee hym And
anone as papinyon knewe hit/ he wente in to his maisters
chambre And wold not be knowen ffor he did on his
maisters gowne and his ryngе on his fynger / And laye
in his bedde And thus put hym self in parill of deth for to
respite his maisters lyf / But we see now a dayes many
foolès that daigne not to vse groos metes of labourers.
And flee the cours clothynge And maners of a seruant
Euery wise man a seruant that truly seruyth his maister
is free and not bonde / But a foole that is ouer proude is
bonde / ffor the debilite and feblènes of corage that is
broken in conscience by pryde Enuye . or by couetyse is
ryght seruytude/ yet they ought not to doubte to laboure

for feire a drede of deth / no man ought to loue to moche
his lyf / For hit is a fowll thynge for a man to renne to
the deth for the enempe of his lyf / And a wyse man and
a stronge man ought not to flee for his lyf / but to pssue
For ther is no man that lyueth / but he must nedes dye.
And of this speketh claudyan and sayth that alle thoo
thynges that the Ayer geth aboute and enuyronnedy.
And alle thynge that the erthe laboureth / Alle thynges
that ben contreynedy wyth in the see Alle thynges that the
flooded bryngе forth / Alle thynges that ben nourysshid
and alle the bestes that ben vnder the heuen shall departe
alle from the worldy / And alle shall goo at his comande-
ment / As well Rynges Prynces and alle that the
worldy enuyronnedy and gooth aboute / Alle shall goo
this waye / Thus he ought not to doubte for feire of deth.
For as well shall dye the ryche as the poure / deth ma-
keth alle thynge lyke and putteth alle to an ende / And
therof made a noble versifier two verse whiche folowe
Forma . genus . mores . sapiēcia . res . et honores / Mor-
tuantur subita sola manent merita / Wherof the englissh is
Beaulte . lignage . maners . wysedom . thynges and honou-
res / shal ben deffetidy by sodeyn deth / no thynge shal abide
but the merites / And herof fynde we in Vitas patrum.
that ther was an erle a riche and noble man that hidy a sone
onely / and whan this sone was of age to haue knowlech
of the lawe / he herde in a sermone that was prechidy that
deth spareth none / ne riche ne poure / and as well dyeth p̄
ponge as the olde / and that the deth ought specially to be
doubtedy for . iii . causes / one was / p̄ no man knoweth whan
he cometh / and the seconde / ner in what state he taketh a
man / And the thirde he wote neuer whither he shall goo.

Therfore eche man ſholde diſpiſe and flee the worlde and lyue well and holde hym towarde gode And whan this yong man herde this thynge/he wente oute of his contrey and fledde vnto a wylderneſſe vnto an hermytage/and whan his fader hade loſte hym he made grete ſorowe/and dyde do enquere & ſeke hym ſo moche at laſt he was founden in the hermitage/and than his fader cam theder to hym and ſayde / dere ſone come from thens/thou ſhalt be after my deth erle and chyef of my lignage / I ſhall be loſt yf thou come not out from thens / And he than that wyſte non otherwiſe to eſchewe the yre of his fader bethought hym and ſayde dere fader ther is in your contre and lande a right cuyll cuſtome yf hit pleſe yow to put that away I ſhall gladly come out of this place and goo with yow The fader was glady and hade grete Joye And demaūded of hym what hit was And yf he wolde telle hym he promyſed hym to take hit away and hit ſholde be left and ſette a parte . Than he ſayde dere fader ther dyen as well the yong folk in your contrey as the olde / do that away I pray yow / whan his fader herde that he ſayde Dere ſone that may not be ner noman may put that away but gode only / Than anſwerde the ſone to the fader / than wylle I ſerue hym and dwelle here with hym that may do that . And ſo abode the childe in the hermytage & gruyde there in goode Werkes After this hit appertyneth to a labourer to entende to his laboure and flee ydlenes / And thou oughteſt to knowe that David preyſeth moche in the ſawlter the trewe labourers and ſayth / Thou ſhalt ete the labour of thyn hondes and thou art bleſſid / and he ſhall do to the goode And hit behoueth that the labourer entende to his labour on the werkedayes for to reuyell

and gadre to gyder the frupt of his labour / And also he
ought to reste on the holy day / lothe he and his bestes.
And a goody labourer ought to norysshe and kepe his
bestes / And this is signefiedy by the rodde that he hath.
Whiche is for to lede and dryue them to the pasture / The
firste pastour that euer was / was Abel whiche was
juste and trewe / and offryd to gody the bestes vnto his
sacrefice / And hym ought he to folowe in craft & maners.
But no man that vseth the maner of Caryn maye ensue
and folowe Abel / And thus hit appertryneth to the
labourer to sette and graffe trees and vygnes / and also
to plantr and cutte them And so dyde noe whiche was
the first that plantrd the vygne after ꝑ deluge and flood.
For as Josephus reherceth in ꝑ book of naturell thinges
Noe was he that fonde fyrst the vygne / And he fonde
hym bitter and wylde / And therfore he to ke. iiii. maners
of blood / that is to wete the blood of a lyon. the blood
of a lamb. the blood of a swyne. and the blood of an ape
and medlid them alto geder with the erthe / And than he
cutte the vygne / And put this aboute the rootre therof.
To thende that the bitternes sholde be put away / and that
hyt sholde be swete / And whan he had dronken of the
frupt of this vygne / hit was so goody and mighty that he
became so dronke / that he dispoylled hym in suche wise ꝑ
his pryuy membres might be seen / And his yongest sone
cham mocqued and skorned hym And whan Noe was
awakid & was sobre & fastinge / he assembled his sones
and shewid to them the nature of the vygne and of the
wyn / And told to them the cause why ꝑ he had put the
blood of the bestes aboutr the rootr of the vygne and that
they sholde knowe well ꝑ otherwhile by ꝑ strength of the

wyn men be made as hardy as the lyon and proue And otherwhile they be made symple & shamefast as a lambe And lecherous as a swyn / And curyous and full of playe as an Ape / For the Ape is of suche nature that whan he seeth one do a thynge he enforceth hym to doo the same / and so doo many whan they ben dronke / they will medle them wyth alle officers & matiers that appertayne no thynge to them / And whan they ben fastynge & sobre they can scarsely accomplisshe theyr owne thynges And therfore valerian reherceth that of auncyente and myolde tyme Women dranke no wyn for as moche as by dronkenshipp they myght falle in ony filthe or vilonye And as Ouide sayth / that the wyns otherwhyle apparayle the corages in suche maner that they ben couenable to alle synnes whiche take away the hertes to doo well / They make the poure riche / as longe as the wyn is in his heed And shortly dronkenshyp is the begynnynge of alle euylls / And corrompith the body / and destroyeth the sowle and myndfull hith the goodes temporels / And this suffysyth for the labourer.

¶ The seconde chapitre of the thirde tractate treteth of the forme and maner of the seconde pawne and of the maner of a smyth.

The seconde pawne þ standeth to fore the knyght on the right side of the kynge hath the forme and figure of a man as a smyth and that is reson For hit appertayneth to þ knyghtes to haue bridelles sadelles spores and many other thynges made by the handes of smythes and ought to holde an hamer in his right hande. And in his lyfte hande a dolabre and he ought to haue on his gyrdell a trowell For by this is signefied all maner

of werkemen/as goldsmithes.marchallis.smithes of all
forges/forgers & makers of monoye & all maner of smy
thes ben signefyed by the hamer/The carpentrs ben signe
fyed by the dolabre or squyer / And by the trowell wo
vnderstande all masons & keruars of stones/tylers/and
alle them that make howses castels & toures/And to alle
these crafty men hit appertryneth that they be trewe. wise
and stronge/and hit is nede þ they haue m hem self faith
and loyaulte/ ffor vnto the goldsmythes belpoueth goldy &
siluer And alle other metallys/pryn & steel to other/And
vnto the carpenters and masons/ben put to theyr edifices
the bodyes and goodes of the peple/ And also men put
m the handes of the maronners body and goodes of the
peple/ And m the garde and sewerte of them men put
body & sowle m the paryls of the see and therfore ought
they to be trewe/ vnto whom men committe suche grete
charge and so grete thynges vpon her fayth and truste.
And therfore sayth the philosopher / he that leseth his
fayth and beleue/ may lose no gretter ne more thynge.
And fayth is a souerayn goody and cometh of the goody
wyll of the herte and of his mynde And for no necessite
wyll deceyue no man / And is not corrupt for no mede.
Valerius reherceth that ffabius hady receyuyd of hany-
bal certayn prysoners that he held of the romayns for
a certayn some of money whiche he promysid to paye
to the sayd hanybalf / And whan he cam vnto the sena-
toure of rome and desird to haue þ money lente for hem
They answerd that they wold not paye ner lene f And
than fabius sente his sone to rome & made hym to selle his
heritage & patrimonye/and sente the money that he resseyu
yd therof vnto hannibal / And hady leuer & louyd better

A

to be poure in his contrey of herytage/than of byleue and
fayth / But in thyse dayes hit were grete folye to haue
suche affiance in moche peple but yf they hadde ben preuyde
afore . For oftentymes men truste in them by whom they
ben deceyuyde at theyr nede / And it is to wete that these
crafty men and werkemen ben souerainly prouffitable
vnto the world And wyth oute artificers and werk-
men the world myght not be gouernede / And knowe
thou verily that alle tho thynges that ben engendrid on
the erthe and on the see / ben made and formede for to do
prouffit vnto the lignage of man / for man was formede
for to haue generacion / that the men myght helpe and
prouffit eche other And here in ought we to folowe na-
ture / For she shewede to vs that we sholde do comyn
prouffit one to an other / And þ^t first fondement of Justice
is that no man sholde noye ne greue other But that they
ought doo the comyn prouffit / For men saye in reproche
That I see of thyn / I hope hit shall be myn But who is he
in thyse dayes that entendeth more to the comyn prouffit
than to his owne / Certaynly none / But all way a man
ought to haue drede and feere of his owne hows / when
he seeth his neyghbours hous a fyre And therfore ought
men gladly helpe the comyn prouffit / for men otherwhile
sette not be a litell fyre And myght quenche hit in the be-
gynnyng / that afterwardy maketh a grete blasyng fyre .
And fortune hath of no thinge so grete playsir / as for to
torne a werke all way / And nature is so noble a thynge
that were as she is she wyll susteyne and kepe / but this
rewle of nature hath fayllid longe tyme / how well that
the decree sayth that alle the thynges that ben ayenst the
lawe of nature / ought to be taken away and put a part

Andy he sayth to fore my the .viii. distinction that the ryght lawe of nature differenceth ofte tymes for custome & statutes establisshidy/ for by lawe of nature all thinge ought to be comyn to euery man/ and this lawe was of oldy tyme And men wene yet specially þ the troians kept this lawe Andy we rede that the multitude of the Troians was one herte andy one sowle/ Andy verayly we fynde that my tyme passidy the philosophres dyde the same / Andy also hit is to be supposydy that suche as haue theyr goodes comune & not propre is most acceptable to gody / For ellys woldy not thise religious men as monkes freris chanons obseruantes & all other auowe hem & kepe the wilfull powerte that they ben professidy too/ For my trouth I haue my self ben conuersant my a religious hous of white freris at gaunt Whiche haue alle thynge my comyn amonge them/ andy not one richer than an other/ my so mochе that yf a man gaf to a frere .iii. dy or .iiii. dy. to praye for hym my his masse/ assone as the masse is doon he deliuerith hit to his ouerest or procuratour in whyche hous ben many vertuous andy deuoute freris Andy yf that lyf were not the beste andy the most holiest/ holy church woldy neuer suffre hit my religion Andy accordynge therto we rede in plato whiche sayth þ the cyte is well andy justely gouernidy andy ordynedy my the whiche no man maye saye by right. by custome. ne by ordenance/ this is myn / but I say to the certaynly that fyn this custome cam forth to say this is myn/ Andy this is thyn/ no man thought to preferre the comyn prouffit so mochе as his owen / Andy alle werkemen ought to be wise & well aduysydy so that they haue none enuye ne none euyll suspecion one to an other/ for gody wylle that our humayne nature be coueytous of two thynges/ that is of Religion.

And of wysedom / but m this cnas ben some oftn tymes
deceyuyd . ffor they take ofte tymes religion and leue wi,
sedom And they take wysedom and reffuse religion And
none may be vnnye and trewe with oute other . ffor hit
appertrymeth not to a wyse man to do ony thynge that he
may repente hym of hit / And he ought to do no thynge
ayenst his wyll / but to do alle thynge nobly . meurely .
fermely . and honestly And yf he haue enuye vpon ony .
hit is folye . ffor he on whom he hath enuye is more honest
and of more hauoir than he whiche is so enuyous / . ffor
a man may haue none enuye on an other / but be cause he is
more fortunat and hath more grace than hym self / . ffor
enuye is a sorowe of corage p̄ cometh of dysordynance
of the prouffit of another man And knowe thou verily
that he that is full of bounte shall neuer haue enuye of an
other / But the enuyous man seeth and thynketh alleway
that euery man is more noble / And more fortunat that
hym self And sayth alleway to hym self / that man wyn,
neth more than I / and myn neyghebours haue more plente
of beestes / and her thynges multyplye more than myn / and
therfore thou oughtest knowe that enuye is the moste
grettest dedly synne that is / for she tormentreth hym that
hath her wythin hym / wyth oute tormentynge or doyng
ony harme to hym / on whome he hath enuye . And an en,
uyous man hath no vertue m hym self / for he corrumpeth
hym self for as moche as he hateth alleway the welthe
and vertues of other / and thus ought they to kepe them
that they take none euyll suspecōn . ffor a man naturelly
whan his affection hath suspecion m ony man that he we
neth that he doth / hit semeth to hym verily that it is doon .
And hit is an euyll thynge for a man to haue suspecion

on hym self / For we rede that dionyse of zecyll a tyraunt
Was so suspecionous that he hadde so grete fere and drede
For as moche as he was hatred of all men / that he putte
his frendes oute of theyr offices that they hadde / And put
other straungers in theyr places for to kepe his body / and
these suche as were ryght Cruell and felons / And for
fere and doubte of the barbours / he made hys doughters
to lerne shaue and kembe / And whan they were grete .
He wolde not they sholde vse ony yron to be occupied by
them / but to brenne and senge his heeris / and manaced
them and durst not truste in them / And in lyke wyse they
hadde none affiance in hym And also he dyde do enuyronne
the place where he laye wyth grete diches and brode
lyke a castell / And he entred by a drawbrygge whiche
closed after hym / And hys knyghtes laye wyth oute
wyth his gardes whiche wacchid and kept straytly
thys fortresse / And whan plato sawe thys Dionyse
kynge of cezille thus enuyronned and set aboute wyth
gardes & wacchemen for the cause of his suspecion sayd
to hym openly to fore all men kinge why hast thou don so
moche cuyll & harme / that the behoueth to be kept wyth
so moche peple / And therfor I saye that hit appertayneth
not to ony man that wylle truly behaue hym self in his
werkis to be suspecyous / And also they ought to be
stronge and seure in theyr werkes / And specyally they
that ben maysters and maronners on the see / for yf they
be numerous and ferdfull they sholde make a ferde them
that ben in theyr shippis / that knowe not the paryls / And
so hit might happene that by that drede and fere alle men
sholde leue theyr labour / And so they myght be perisshid
and despeyred in theyr conges / For a shippe is soone

perisshidy and lost by a litylk trompest / whan the gouer-
nour faylleth to gouerne his shippe for drede / And can
gyue no counceylk to other than it is no meruaylk / thangh
they be a ferdy that ben in his gouernance / And therfore
ought be in them strengthe force and corage / and ought
to considere the perylo that mught falle / And the gouer-
nour specially ought not to doubte / And yf hit happen
that ony parylk falle / he ought to promyse to the other
goody hope / And hit appertyneth Welk / that a man of
goody and hardy corage be sette in that office / In suche
wyse that he haue ferme and seure mynde ayenst the pa-
ryls that oftetymes happen in the see / and with this ought
the maroners haue goody and ferme creance and beleue
in gody / and to be of goody reconforte a of fayr langage
vnto them that he gouerneth in suche parylo / And this
sufficeth to yow as touchynge the labourers.

¶ The thirde chapitre of the thirde book tretyth of the
office of notaryes aduocats skryueners and drapers or
clothmakers.

The thirde pawne Whiche is sette to fore the Al-
phyn on the right side ought to be figuredy as a
clerk And hit is reson that he sholdy so be / For
as moche as amonge ꝑ comon peple of whom we speke
in thys book they pletr the differencis contriciono and
causes otherwhile the whiche behoueth the Alphins to
gyue sentrence and juge as Juges And hit is reson that
the Alphin or Juge haue his notarye by whom ꝑ processe
may be wreton / And this pawne ought to be made and
figuredy in this maniere / he muste be made like a man that
holdeth in his right hondy a pair of sheres or forcetis / and
in the lifte hondy a gretr knyf and on his gurdelk a penner

and an ynkhorn/and on his eere a penne to wrete wyth
And that ben the Instrumentis & the offices that ben made
and put in writynge autentyque/and ought to haue passed
tofore the Juges as libelles writtes condempnacions and
sentences/And that is signefied by the scriptoire and the
penne and on that other part hit appertayneth to them to
cutte cloth. shere. dighte. and dye/and that is signefied by
the forcettis or sheres/and the other ought to shaue berdes
and kembe the heris/And the other ben coupers. corpers.
tawiers. skynners. bouchers and cordwanners/and these
ben signefyed by the knyf that he holdeth in his hand and
some of thise forsayd crafty men ben named drapers or
clothmakers for so moche as they werke wyth wolle.
and the Notayres. skynners. corpours and cardewaners
werke by skynnes and hydes/As parchemyn velume. pel
tre and cordewan/ And the Taylloures. cutters of cloth.
Wevares. fullares. dyers/ And many other craftes occupye
and vse wulle/ And alle thyse crafty men & many other
that I haue not named/ought to doo theyr craft and mes
tyer, where as they ben duly ordeyned Curyously and
truly/ Also ther ought to be amonge thyse crafty men
amyable company and trewe/ honest contenance/ And
trouthe in their wordes/ And hit is to wete that the nota
ries ben right prouffitable and ought to be goody & trewe
for the comyn And they ought to kepe them fro appropri
ynge to them self that thynge p̄ appertayneth to the comyn
And yf they be goody to them self/ they ben goody to other.
And yf they be cuyll for them self/ they ben cuyll for other
And the processes that ben made to fore the Juges ought
to ben writen & passid by them/ and hit is to wete that by
their writynge in the processis may come moche prouffit

And also yf they wryte otherwyse than they ought to doo/may ensewe moche harme and domage to the comyn Therfore ought they to take good hede that they chaūge not ne corrumpe in no wyse the content of the sentence. For than ben they first forsworn And ben bounden to make amendes to them that by theyr trecherye they haue endomaged/ And also ought they to rede visite and to knowe the statutes. ordenances and the lawes of the cytes of the contre/where they dwelle and enhabite/ And they ought to considere yf ther be ony thynge therin contey ned ayenst right and reson/ and yf they fynde ony thinge contraire/ they ought to admoneste and warne them that gouerne/ that suche thynges may be chaūged into better astate/ For custome establissid ayenst good maners and agayn̄st the fayth/ ought not to be holden by right. For as hit is sayd in the decree in the chapitre to fore/ alle ordenance made ayenst tryght ought to be holden for nought Alas who is now that aduocatr or notaire that hath charge to wryte and kepe sentence that putteth his entente to kepe more the comyn prouffit or as moche as his owen/ But alle drede of god is put a back/ and they deceyue the symple men And drawen them to the courtes disordinatly and constrayned them to swere and make othes not couenable/ And in assemblyng the peple thus to gyder they make moo tray sons in the cytes than they make good alyances And otherwhile they deceyue their souerayns/ whan they may doo hit couertly For ther is no thynge at this day that so moche greueth rome and Italye as doth the college of notaries and aduocatrs pub lique/ For they ben not of oon a corde/ Alas and in Engelande what hurte doon the aduocats. men of lawe.

Andy attorneyes of court to the comyn peple of ꝑ royame
as well ꝯ the spirituell lawe as ꝯ the temporall / how
torne they the lawe andy statutes at their pleasir/how ete
they the peple / how enpouere they the comynte / I suppose
that ꝯ alle Cristendom ar not so many plētars attorneys
andy men of the lawe as ben ꝯ englondy onely/for yf they
were nombridy all that lange to the courtes of the chann-
cery kinges benche.comyn place.cheker.ressayt andy hylle
Andy the bagge berars of the same/hit sholdy amounte to
a grete multitude Andy how alle thyse lyue ꝛ of whome.
yf hit sholdy be vttridy ꝛ toldy / hit sholdy not be byleuydy.
For they entende to theyr synguler wele andy prouffyt
and not to the comyn/how well they ought to be of goody
wyll to gyder/andy admoneste andy warne the cytes echo
ꝯ his right ꝯ suche wise that they myght haue pees andy
loue one with an other Andy tullius saith that frendshippe
andy goody wyll that one ought to haue avenst an other
for the wele of hym that he loueth / wyth the semblable
wylle of hym/ ought to be put forth to fore alle other
thynges/Andy ther is no thynge so resemblynge andy lyke
to the bees that maken honyene so couenable ꝯ prosperite
andy ꝯ aduersite as is loue / For by loue gladly the bees
holden them to gyder / Andy yf ony trespace to that other
anone they renne vpon the malefactour for to punysshe
hym / Andy verray trewe loue faylleth neuer for wele ne
for euyll/andy the most swete andy the most confortynge
thynge is for to haue a frende to whom a man may saye
his secrete / as well as to hym self / But verayly amytye
andy frendship is somtyme foundedy vpon som thynge delec
table Andy this amytye cometh of yongthe/ ꝯ the whiche
dwelleth a disordinate lyste .

And otherwhile amytie is foundedy vpon honeste / And
this amytie is vertuouse / Of the whiche tullius saith þ
ther is an amytie vertuous by the whiche a man ought to
do to his frende alle that he requyreth by rayson / For for
to do to hym a thynge dishomeste it is ayenst the nature
of verray frendshipe & amytie / And thus for frendshipe
ne for fauour a man ought not to doo ony thynge vnreso-
nable ayenst the comyn prouffit ner agaynst his fayth
ne ayenst his oth / for yf alle tho thynges that the frendes
desire and requyre were accomplisshidy & doon / hit sholdy
seme that they sholdy be dishoneste coniuracione / And
they myght otherwhile more greue & hurte than prouffit
and ayde / And herof sayth seneque that amytie is of
suche wylle as the frende wylle / And to refuse that
ought to be refusidy by rayson / And yet he sayth more.
that a man ought to alowe and preyse his frende to for-
the peple / and to correcte and to chastyse hym pryuyly.
For the lawe of amytie is suche / For a man ought not
to demande ner doo to be doon to his frende no vyllayns
thynge that ought to be kept secrete And valerian sayth
that it is a fowll thynge and an euyll excusacion / yf a
man confesse that he hath done ony euyll for his frende
ayenst right and rayson / And sayth that ther was a
goody man namedy Tassile whiche herde one his frende
requyre of hym a thynge dishomeste whiche he denyedy
and wolde not doo And than his frende sayth to hym m
gretr dispytr / what nede haue I of thy frendship & amytie
whan thou wylt not doo that thynge that I requyre of the
And Tassile answerdy to hym / what nede haue I of the
frendship and of the amytie of the / yf I sholdy doo for the
thynge dishoneste And thus loue is foundedy otherwhile

vpon [illegible] prouffitable/ and this loue endureth as longe
as he seeth his prouffit And herof men saye a comyn pro-
uerbe in englande/ that loue lasteth as longe as the money
endureth/ and whan the money fayleth than there is no
loue/ and varro reherceth in his sommes/ that ye riche men
ben alle loured by this loue/ for their frendes ben lyke as ye
huske whiche is aboute the grayn/ and no man may proue
his frende so well as in aduersite/ or whan he is poure/ for
the verray trewe frende fayleth at no nede / And seneque
saith ye some folowe the empour for richees/ and so doon ye
flies the hony for the swetnes/ and the wolf the karayn
And this companye folowe the proye/ and not the man
And tullius saith that Tarquyn ye proude had a neuewe
of his suster which was named brutus and this neuewe
had banysshed tarquyn out of rome and hadde sente hym in
exyle/ And than sayde he first that he parceyued a knewe
his frendes whiche were trewe and vntrewe/ and ye he neuer
perceyued a fore tyme whan he was puyssant for to doo
their wyll/ and sayde well that the loue that they had to
hym/ endured not but as longe as it was to them prouffi-
table/ and therfore ought all the ryche men of the worlde
take hede/ be they Kynges Princes or duces to what peple
they doo prouffit and how they may and ought be loued of
theyr peple / For cathon sayth in his book / see to whom
thou gyuyst / and this loue whiche is founded vpon theyr
prouffit/ whiche fayleth and endureth not/ may better
be callyd and saidy marchandyse than loue / For yf we
repute this loue to our prouffit only/ and nothynge to the
prouffyt of hym that we loue / It is more marchandyse
than loue / For he byeth our loue for the prouffit that he
doth to vs/ and therfor saith the versifier thise two versis

Tempore felici multi murmerantur amici Cum [illegible]una
perit nullus amicus erit / whiche is to saye in Englisshe
that as longe as a man is ewrous and fortunat he hath
many frendes but whan fortune torneth and perisshith.
ther abideth not to hym one frende / And of this loue ben
loudy the medowes. feldes. Trees and the bestes for the
prouffit that men take of them / But the loue of the men
ought to be charyte. veray gracious and pure by goody
fayth / And the veray trewe frendes ben knowen in pure
aduersite / and pere alphons saith in his book of moralite
that ther was a philosophre in arabye that had an onely
sone / of whom he demanded what frendes he had gotten
hym in his lyf And he answerd that he had many And
his fader sayd to hym / I am an olde man / And yet coude
I neuer fynde but one frende in alle my lyf / And I trowe
verily that it is no lytyll thynge for to haue a frende / and
hit is welle gretter and more a man to haue many / And
hit appertayneth and behoueth a man to assaye and preue
his frende er he haue nede And than comanded the philo-
sopher his sone / that he sholde goo and slee a swyne / and
putte hit in a sack / and fayne that hit were a man dede
that he had slayn and bere hit to his frendes for to burye
hit secretly / And whan the sone had don as his fader co-
manded to hym and had requyred his frendes one after
an other as a fore is sayd / They denyed hym / And ans-
werd to hym that he was a vylayne to requyre & desire
of them thynge that was so perylloue And than he cam
agayn to his fader and sayd to hym how he had requy-
red alle his frendes / And that he had not founden one
that wolde helpe hym in his nede And than his fader saide
to hym that he sholde goo and requyre his frende whiche

hadȝ but one/ andȝ requyre hym that he ſholdȝ helpe hym in
his nede And whan he hadȝ requyredȝ hym/ Anone he put
oute alle his mayne oute of his howſe / And whan they
were oute of the waye or a ſlepe he dide do make ſecretly
a pytte in the grounde / And whan hyt was redy andȝ
woldȝ haue burydȝ the bodȝ / he fonde hit an hogge or a
ſwyne andȝ not a man / And thus thys ſone prettydȝ thys
man to be a verray trewe frende of his fader/ And preuydȝ
that his frendes were fals frendes of fortune / And yet
reherſeth the ſaydȝ piers Alphons / That ther were two
marchantes one of Landach andȝ that other of Egipte
whiche were ſo Joynedȝ to gyder by ſo gretȝ frendſhippe
that he of Landach cam on a tyme for to ſee hys frende
in Egiptȝ/ of whom he was receyuydȝ rygȝt honourably
And thys marchant of Egipte hadȝ in his howſe a fayr
ponge mayden whom he ſholdȝ haue hadȝ in marȝage to
hym ſelf/ Of the whiche mayde thys marchant of Lan
dach was eſpryſedȝ wyth her loue ſo ardantly that he
was rygȝt ſeeke / And that men ſuppoſidȝ hym to dye.
And than the other dyde do come the phiſicyens whiche
ſaydȝ that in hym was none other ſekenes ſauf paſſyon
of loue / Than he axidȝ of the ſeeke manyf ther were ony
woman in hys howſe that he lovydȝ andȝ made alle the
women of his howſe to come to fore hym / And than he
chees her that ſholdȝ haue ben that others wyf andȝ ſaydȝ
that he was ſeek for the loue of her / Than hys frende
ſaydȝ to hym ¶Frende conforte your ſelf / ¶For trewly I
gyue her to yow to wyf wyth alle the dowayre that
is gyuen to me wyth her / And hadȝ leuer to ſuffre to
be wyth oute wyf than to leſe the bodȝ of his frende.
And than he of Landach wedȝedȝ the mayde .

And wente wyth his wyf and wyth his richesse ayen
in to his contrey And after this anone after hit happend
that the marchaūt of Egipte he cam so poure by cupll for
tune / that he was constreynyed to seche and begge his
brede by the contrey in so moche that he cam to bandach.
And whan he entrid in to the toun hit was derke nyght
that he coude not fynde the hows of his frende/but wente
and laye this nyght in an olde temple / And on the morn
whan he sholde yssue oute of the temple / the officers of
the toun arestid hym and sayd that he was an homycide
and hid slayn a man whiche laye there dede And anōn
he confessid hit wyth a good wylle / And hid leuer to
ben hangid / than to dye in that myserable and poure lyf
that he suffrid And thus whan he was brought to Juge
ment And sentence sholde haue ben gyuen ayenst hym as
an homicide / his frende of bandach cam and sawe hym
and anone knewe þ this was his good frende of Egipte
And forthwyth stept in and sayde that he hym self was
culpable of the deth of this man/and not that other/and
enforced hym in alle maners for to delyuer and excuse
that other / And than whan that he that hid don the feet
and hid slayn the man sawe this thynge / he consideryd
in hym self that these two men were Innocente. of this
feet / And doubtynge the dyuyn Jugement he cam to fore
the Juge and confessid alle the feet by ordre / And whan
the Juge sawe and herd alle this mater / and also the
causes he considerid the ferme and trewe loue that was
betwene the two frendes And vnderstode the cause why
that one wold saue that other / and the trouth of the
fayte of the homicide And than he pardoned alle the feet
holly and entierly/and after the marchant of bandach

brought hym of egipte wyth hym in to his houe/ and gaf
to hym his suster in mariage/ and departid to hym half his
goodes/ And so bothe of hem were riche/ And thus were
they bothe veray faythfull and trewe frendes/ ¶Further-
more Notaires. men of lawe and crafty men shold and
ought to loue eche other And also ought to be contynent
chaste & honeste/ ¶For by theyr crafte they ought so to be
by necessite/ ¶For they conuerse & accompanye them ofte
tyme with women And therfor hit appertayneth to them
to be chaste and honeste And that they meue not the wo-
men ner entyse them to lawsse/ and Jape by ony disordi-
nate ensignes or tokens/ Titus liuius rehercith that the
philosophre democryon dyde do put oute his eyen for as
moche as he myght not beholde the women wyth oute
flesshly desire/ And how well hit is said before that he
dide hit for other certayn cause yet was this one of the
pryncipall causes/ And Valerian telleth that ther was
a ronge man of rome of right excellent beaute/ And
how well that he was right chaste/ ¶For as moche as
his beaute meuyd many women to desyre hym/ in so
moche that he vnderstode that the parents and frendes of
them hyd suspecion in hym/ he dyde his visage to be cutte
wyth a knyf and lancettis endlonge and ouerthwart
for to deforme his visage/ And hyd leuer haue a fowle
visage and disformed/ than the beaute of hys visage
shold meue other to synne/ And also we rede that ther
was a Nonne a virgyne dyde do put oute bothe her eyen
¶For as moche as the beaute of her eyen meuyd a kynge
to loue her/ whyche eyen she sente to the kynge in a pre-
sente/ And also we rede that plato the right ryche and
wyse phyloſophre lefte hys owne lande and Contre.

And cheese his mansion and dwellynge mychadompe
a town / whiche was not only destroyed but also was
full of pestelence / so that by the cure and charge and cus
tomance of sorowe that he there suffrid / myght eschewe
the hetes and occasions of lecherye / And many of his
disciples dyde myche wyse / Helemandy rehercith that de
mostenes the philosopher lay ones by a right noble wo
man for his disporte / and playnge with her he demanded
of her what he sholde gyue to haue to doo wyth her / And
she answerd to hym / a thousandy pens / and he sayd
agayn to her I sholde repente me to bye hit so dere / And
whan he aduysed hym that he was so sore chauffid to
speke to her for tacōpliss h his flesshely desire / he dispoyl
led hym alle naked and wente and putte hym in the mid
des of the snowe And ouide rehercith that this thynge is
the leste that maye helpe and moste greue the louers And
therfore saynt Augustyn rehercith in his book de Ciuitat
dei that ther was a right noble romayne named marcu
lian that wan and toke the noble cyte of siracuse And to
fore er he dyde do assaylle hit or kefyghte hit / and er he
hid do be shedde ony bloody / he wepte and shedde many
teris to fore the cyte And that was for the cause that he
doubtid that his peple sholde deforle and corrumpe to
moche dishonestly the chastyte of the town And ordeyned
vpon payne of deth that no man sholde be so hardy to take
and deforlle ony woman by force whit that euer she
were / After this the craftymen ought to vnderstonde for
to be trewe / and to haue trouthe in her mouthes And that
their dedes folowe their wordes / For he that sayth one
thynge and doth another / he condempneth hym self by his
wordy Also they ought to see well to that ther be of one

Acorde my goody. by entente. by worde. and by dede / so that they ben not discordant in no thas / But euery man haue pure verite and trouth in hym self / For god hym self is pure verite / And men saye comynly that trouthe seketh none hernes ne corners / And trouthe is a vertu by the whyche alle drede and fraude is put away / Men saye truly whan they saye that they knowe / And they that knowe not trouthe / ought to knowe hit / And alleway vse trouthe / For Saynt Austyn sayth that they that wene to knowe trouthe / And lyeth euyll & viciously It is folye yf he knoweth hit not / And also he sayth in an other place that is better to suffre peyne for trouthe. Than for to haue a benefete by falsenes or by flatrye. And man that is callyd a beste resonable and doth not his werkes after reson and trouthe / Is more bestyall than ony beste brute / And knowe ye that for to come to the trouthe / Hit cometh of a raysonable forsight in his mynde / And lyenge cometh of an outrageous and contrarye thought in his mynde / For he that lyeth wetyngly / Knoweth well that hit is agaynst the trouthe that he thynketh / And herof speketh Saynt Bernard and sayth / That the mouthe that lyeth destroyeth the sowle / And yet sayth Saynt Austyn in an other place For to saye ony thynge / And to doo the contrarye. maketh doctryne suspecious / And knowe ye verily that for to lye is a right perillous thynge to body and sowle For the lye that the auncyent enemye made Eue & adam to beleue hym / made hem for to be dampned wyth alle theyr lignage to the deth pardurable And made hem to be cast oute of Paradyse terrestre / For he made them to beleue that god had not forboden them the fruyt.

But only be cause they sholdy not knowe that her maister knewe But how well that the deuyll saidy thise wordes yet hady she double entente to hem bothe ffor they knewe anon as they hady tastedy of the fruyt that they were dampnedy to the deth pardurable / Andy gody knewe hit well to fore But they supposidy well to haue knowen many other thynges Andy to be lyke vnto his knowleche andy science Andy therfore sayth saynt poule m a pistyll / hit ne appertayneth to saure or knowe more than behoueth to saure or knowe / but to sauoure or knowe by mesure or sobrenes / Andy valerian rehercith that ther was a goody woman of siracusane that woldy not lye vnto the kynge of secylle whiche was namedy dyonyse Andy this kynge was so full of tyrannye a so cruell that alle the worldy deside his deth andy cursidy hym / Saauf this woman onely whiche was so olde that she hady seen thre or .iiii. kynges regnynge m the contr / Andy euery mornynge as sone as she was rysen she prayedy to gody that he woldy gyue vnto the tyrant goody lyf andy longe Andy that she myght neuer see his deth / Andy whan the kynge dyonise knewe this he sent for her Andy meruaylidy moche herof ffor he knewe well that he was sore behatedy / Andy demaundedy her / what cause meuydy her to pray for hym. Andy she answerdy andy saidy to hym Syre whan I was a mayde we hady a right cuyll tyrant to our kynge of whom we couertedy sore the deth Andy whan he was dedy ther cam after hym a worse of whom we couertedy also the deth / Andy whan we were deliuerydy of hym / thou camst to be our lordy whiche art worste of alle other. Andy now I doubte yf we haue one after the he shall be worse than thou art / Andy therfore I shall pray for the

And whan dionyse vnderstode that she was so hardy in sayynge the truthe / he durste not doo tormente her for shame be cause she was so olde.

The fourth chapitre of the thirde book tretith of the maner of the fourth pawn and of the marchants or changers.

The fourth pawn is sette to for the kynge And is formed in the fourme of a man holdinge in his ryght hande a balance / And the weyght in the lifte hande / And to fore hym a table And at his gurdell a purse fulle of monoye redy for to gyue to them that requyre hit And by this peple ben signefied the marchans of cloth lynnen and wollen & of all other marchandises And by the table that is to for hym is signefied þ changeurs / And they that lene money / And they that bye & selle by the weyght ben signefyed by the balances and weight And the customers tollers / and resseyuours of rentes & of money ben signefied by the purse And knowe ye that alle they that ben signefied by this peple ought to flee auarice and couetyse / And eschewe breckynge of the dayes of payement / And ought to holde and kepe their promyssis / And ought also to rendre & restore þ / that is gyuen to them to kepe / And therfor hit is reson that this peple be sette to for þ kynge for as moche as they signefie the resseyuours of the tresours royall that ought alway to be redy to fore þ kynge and to answere for hym to the knyghtes and other persones for their wages & souldyers And therfor haue I sayd that they ought to flee auarice. For auarice is as moche to say as an aduerer or as worshipar of false ymages / & herof saith Tullius that auarice is a couetise to gete þ thinge that is alyue necessitr / & it is a

loue disordmate to haue ony thynge And it is one of the werst thyngis that is And specially to prynces and to them that gouerne the thynges of the comunete And this vice causeth a man to do euyll / And this doynge euyll is whan hit regneth in olde men And herof saith Seneque That alle wordly thynges ben mortifyed and appetissid in olde men reserued auarice only / whiche alleway abideth with hym and dyeth with hym But I vnderstande not well the cause wherof this cometh ne wherfore hit may be And hit is a fowle thynge and contrarie to reson That whan a man is at ende of his Journey for to lengthe his viage and to ordeyne more vitayll than hym behoueth And this may well be lykened to the auarycious Wolf ffor the wolf doth neuer goody tyll he be dede And thus it is sayd in the prouerbis of the wisemen / that thauaricious man doth no goody tyll that he be ded / And he desireth no thynge but to lyue longe in this tyme ffor the couetouse man certaynly is not goody for ony thynge ffor he is euyll to hymself and to the riche and to the poure. And fynde cause to gayn saye theyr desire and herof reherceth seneque and sayth that Antigonus was a couetous prynce / a whan Tmque whiche was his frende requyred of hym a besaūt / he answerd to hym that he demanded more than hit appertenyd to hym And than tmque constraynyd by grete necessitie axid and requyred of hym a peny / And he answerd to hym that hit was no pesse couenable for a kynge and so he was alleway redy to fynde a cause nought to gyue ffor he myght haue gyuen to hym a besaūt as a kynge to his frende / And the peny as to a poure man And ther is no thynge so lytyll / but that the humanyte of a kynge may gyue hit Auarice fulll

of couetyse is a maner of alle vices of lixurye And Jose
phus reherceth in the book of auncyent hystories/that ther
was in rome a tyght noble lady named Paulyne/And
was of the most noble of rome/right honeste for the no-
blesse of chastete/whiche was maryed in the tyme that
the women glorysied them in theyr chastete vnto a ponge
man fayr. noble. and riche aboue alle other / and was
lyke and semblable to his wyf in alle maner / And this
paulyne was beloued of a knight named emmerancian
And was so ardantly espryse in her loue that he sente
to her many right riche yestes / And made to her many
grete promisses/but he might neuer torne the herte of her
whiche was on her side also colde and harde as marbill
But hyd leuer to refuse his yestes and his promisses.
Than to entende to couetise & to lose her chastete/and we
rede also in the historyes of rome that ther was a noble
lady of rome / whiche stuyd a solitarye lyf and was
chaste & honeste / And hyd gadred to gyder a grete some
of gold/ And hyd hyd hit in the erthe in a pytte wyth in
her house / And whan she was ded/ the biss hop dyde do
burye her in the churche well and honestly/And anone
after this gold was founden & born to the biss hop/And
the biss hop bad to arste hit in to the pytte wher she was
buryed / And.iii.dayes men herd her crye & make grete
noyse/and saye that she dremyd in grete payne/and they
herd her ofte tymes thus tormentid in ỹ chirche/the neigh
bours wente to the biss hop & told hym therof/and ỹ biss
hop gaf hem leue to open the sepulcre/and whan they hyd
opend hit/they fonde all the gold molten with frre full
of sulphre/And was poured and put in her mouth/and
they herd one saye/ thou desiredest this gold by couetyse

take hit and drynke hit / And than they toke the body
out of the tombe And hit was cast oute in a preuy place
Seneque reherceth in the book of the cryes of Women
that auarice is foundement of alle vices / And valerian
reherceth that auarice is a ferdfull garde or kepar of ry-
chesses for he that hath ony hym or in his kepynge moche
money or other rychesses / is all way a ferdy to lose hit
or to be robbid or to be slayn therfore / And he is not
eworous ner happy that by couetyse geteth hit / And alle
the cuyllys of this vice of auarice hidy a man of rome na-
medy septimulle For he was a frende of one namedy tar-
chius And this septimulle brente so sore and so cruelly in
this synne of couetyse / that he hidy no shame to smyte of
the hede of his frende by traytson / For as moche as one
framosian hidy promysedy to hym as moche weyght of
pure goldy as the hedy weyedy And he bare the saydy hedy
vpon a staf thurgh the cyte of rome / and he wydedy the
brayn out therof and fyldy hit full of leedy for to wepe
the heuyer This was a right horrible and cruell auarice
Ptolome kynge of the Egipciens poursewedy auarice in
an other manere For whan anthome emperour of rome
sawe that he was right riche of goldy and siluer / he hidy
hym in grete hate and tormentidy hym right cruelly And
whan he sholdy perisshe be cause of his richesses / he toke
alle his tresour and put hit in a shippe And wente wyth
alle in to the hye see to thende for to drowne and perisshe
there the shippe and his rychesses be cause Anthonie his
enemye sholdy not haue hit / And whan he was there he
durst not penss he hit ner myght not fynde in his herte to
departe from hit / but cam and brought hit agayn in to his
hows where he resseyuydy the rewardy of deth therfore.

And wyth oute doubte he was not lorde of the richesse
but the richesse was lady ouer hym/And therfore hit is
sayde in prouerbe that a man ought to seignorye ouer the
richesse/and not for to serue hit/and yf thou canst dewly
vse thy rychesse than she is thy chamberyer / And yf
thou canst not departe from hit and vse hit honestly at thy
playsir/knowe verily þ she is thy lady ¶For the richesse
neuer satisfieth the couetouse / but the more he hath / the
more he desireth/And salluste sayth that auarice distour-
bleth fayth poeste honeste and alle these other goody ver-
tues / And taketh for these vertues pryde.cruelte. And
to forgete gody/And saith that alle thynges be vendable
And after this they ought to be ware that they lene not
to moche/ner make so grete creances by which they may
falle in pouerte/¶For saynt Ambrose saith vpon tobye.
pouerte hath no lawe for to owe hit is a shame/& to owe
and not paye is a more shame/yf þ̄ he poure beware how
thou borowest/and thinke how thou maist paye & rendre
agayn yf þ̄ he ryche þ̄ hast none nede to borowe & are/& it
is sayde in the prouerbes þ hit is fraude to take/that þ̄ wilt
not ner maist rendre & paye agayn/and also hit is sayde in
reproche / whan I lene I am thy frende/& whan I are I am
thy enemye / as wo saith/gody at the lenynge / & the deuyll
at rendrynge / And seneque sayth in his auctorites / that
they þ̄ gladly borowe/ought gladly to paye / and ought
to surmonte in corage to loue hem the better be cause they
lene hem & arde hem in her nede/¶For for benefetes & goody
tornes doon to a man ought to gyue hym thankinges ther-
fore / And moche more ought a man to repaye that is
lente hym in his nede /¶But now in these dayes many
men by lenynge of their money haue made of their frendes

enemyes / And herof speketh Domas the philosopher
and sayth that my frende borowed money of me / And
I haue lost my frende and my money attones / Ther was
a marchant of Gene a also a chaungeour / whos name
was Albert gauor / And this albert was a man of grete
trouth and loyaulte / for on a tyme ther was a man cam
to hym and said a affermed that he had delyuerd m to
his banke . v . hondred floryns of gold to kepe whiche
was not trouth for he lyed / whyche fyue hondred flo
ryns the said Albert knewe not of / ner coude fynde m all
hys bookes ony suche money to hym due And this lyar
coude not bryngе no wytnessis / but began to bragе . crye
and deffame the said albert And than this Albert callid
to hym this marchaūt and sayd / Dere frende take here
v · hondred florins whyche thou affermest and sayst
that thou hast deliuerid to me And forthwyth tolde hem
and toke hem to hym And lo this good man had leuer to
lose his good than his good name and renome And this
other marchant toke these florins that he had wrong-
fully receyuyd / and enployed them m diuerce marchan-
dise m so moche that he gate and encreshd and wan with
them . xv . thousand florins And whan he sawe that he
approchid towardes his deth / and that he had no children
He estabhsshid albert his heyr m alle thingis And sayd
that with the . v . hondred florins that he had receyuyd
of albert falsely / he had goten alle ꝑ he had m the world
And thus by dyurne pouruеance he that had be a theef
fraudelent / was made afterwardes a trewe procurour
and attorney of the sayd albert / But now m this dayes
ther ben marchaūs that do marchandise with other mens
money whiche is taken to hem to kepe / And whan they

ben requyred to repaye hit they haue no ſhame to denye
hit appertly / wherof hit happend that ther was a mar
chant whyche had a good & a grete name and renome
of keppynge well ſuche thynges as was delyuerd to
hym to kepe / But whan he ſawe place and tyme / he
reteynyd hyt lyke a theef / So hyt befelle that a mar
chant of without forth herd the good report & fame
of this man/cam to hym and deliuerd hym grete treſour
to kepe/And this treſour abode there yer in his keppynge.
And after this there yer thys marchant cam & requyred
to haue hys good deliuerd to hym agayn / And this
man knewe well that he had no record ne wytnes to
preue on hym this dueté / Nor he had no obligacion ne
wrytynge of hym therof/In ſuche wyſe that he denyed
alle entyerly / And ſayd playnly he knewe hym not.
And whan this good man herde and vnderſtode this.
he wente ſorowfully and wepynge from hym ſo ferre
and longe that an old woman mette wyth hym/ And
demanded of hym the cauſe of his wepynge / And he
ſayd to her / woman hit appertyneth no thynge to the
Go thy way / And ſhe prayd hym that he wold telle
her the cauſe of his ſorowe / For parauenture ſhe
myght gyue hym counceylle good and prouffytable.
And than this man told to her by ordre the caas of his
fortune / And the old woman that was wyſe & ſub
tyll demanded of hym yf he had ony that cyte ony frende
whiche wold be faythfull and trewe to hym And he
ſayd ye that he had dyuerce freudes/Than ſaid ſhe goo
thou to them and ſaye to them that they do ordeyne and
bye dyuerce coffres & cheſtis/And that they do fylle them
with ſom olde thynges of no valiue/and that they fayne

And ſaye that they be full of golde. ſiluer & other Jewels and of moche grete treſour / And than that they bryngē them to this ſayde marchant And to ſaye to hym that he wolde kepe them / For as moche as they hade grete truſt and affiance in hym And alſo that they haue herde of his grete trouthe and goode renome / And alſo they wolde goo in to a fer contre And ſholde be longe er they retorned agayn And whilis they ſpeke to hym of this mater / thou ſhalt come vpon them and requyre hym that he do deliuere to the / that thou toke ſt to hym / And I trowe he auſe of the goode men that than ſhall profite to hym the ſayde treſour / And for the couetiſe to haue hit / he ſhall deliuere to the thy goode agayn / But beware late hym not knowe in no wyſe that they ben thy frendes ner of thy knowleche This was a grete and goode cōſeyll of a woman And verily hit cometh of nature oftentymes to women to gyue counceyll ſhortly and vnauyſedly to thynges that ben in doute or perillous and nedeth haſty remedye / And as ye haue herde / this goode man dyde And dyde after her counceyll And cam vpon them whan they ſpack of the matter to the marchant for to deliuere to hym the ſayde cofres to kepe whyche his frendes hade fayned and requyred of hym that he hade taken to hym to kepe / and than anōn the ſayde marchant ſayde to hym I knowe the now well. For I haue auyſed me that thou art ſuche a man / And cam ſt to me ſuche a tyme / And deliuereſt to me ſuche a thynge whiche I haue well kept / And than callyde his clerck / and bade hym goo feeche ſuche a thynge in ſuche a place / and deliuere hit to that goode man For he deliuerde hit to me / And than the goode man receyuyde his goode. And wente his way right Joyouſly and gladly / And

this marchant trycheur and deceyuour was defraudedy
from his cuyll malice / And he ne hady neyther that one
ne that other ony thynge that was of value / And ther-
fore hit is sayd in prouerbe to defraude the deguylar is
no fraude / And he that doth well folowyth oure lordy
And seneke saith that charyte enseygneth and techeth
that men shold pay well For goody payement is some-
tyme goody confession / And this marchant trycheour
deceyuour resembleth is like to an hound that bereth
a chese in his mouth whan he swymmeth ouer a watre
For whan he is on the watre he seeth the shadowe of
the chese in the watre / And than he weneth hit be an
other chese / And for couetyse to haue that / he openth his
mouth to meek that / And than the chese that he bare
fallyth down in to the watre / And thus he loseth bothe
two / And in the same wise was seruyd this marchant
deceyuour / For for to haue the coffres / whiche he hady
not seen / he deliuerd agayn that he wold haue holden
wrongfully and thus by his couetise and propre malice he
was deceyuyd / And therfore hit appertryneth to euery
goody and wyse man to knowe and considere in hym self how
moche he hady resseyuyd of other men / And vpon whit
condicion hit was deliueryd to hym And hit is to wete þ
this thinge appertryneth to resseyuoure and to chaungeours
And to alle true marchans and other whit som euyr
they be / and ought to kepe their bookes of resaytes and of
payements of whom and to whom and whit tyme and day.
and yf ye demande whit thynge maketh them to forgete
suche thynges as ben taken to them to kepe I answere and
saye that hyt is grete couetyse for to haue tho thynges to
them self and neuer to departe from them / And hit is all

her thought and desire to assemble alle the goody that they may gete. For they beleue on none other gody/but on her richesses theyr hertes ben so obstynat/and this sufficeth of the marchantes.

¶ This fyfth chapitre of the thirde book treteth of phisiciens spicers and Apotyquarres.

The pawõn that is sette to fore the quene signefyeth the phisicyen/spicer and Apotyquaire/and is formedy m the figure of a man/ And he is sette m a chayer as a maystre and holdeth m his right hand a book/ And an ample or a lore wyth oynementis m his lyft hand/ And at his gurdell his Instrumentis of yron and of siluer for to make Incysions and to serche woundes and hurtes/ and to cutte apostumes/ And by thyse thynges ben knowen the cyrurgyens/ By the book ben understanden the phisicyens/and alle gramairens. logicyens/maistres of lawe. of Geometrye. Arismetryque. musique and of astronomye/ And by the ampole/ ben signefyed the makers of pigmentaries spicers and apotiquayres/ and they that make confections and confytes and medecynes made wyth precyous spyces And by the ferremens and Instrumentis that hangen on the gurdell ben signefied the cyrurgyens a the maistres And knowere for certain that a maystre a phisicyen ought to knowe the proporcions of lettres of gramayre/ the monemens the conclusions and the sophyms of logyque. the gracio9 speche and vtterance of rethorique/ the mesures of the houres and dayes/and of the coure and astronomye/the nombre of arsmetryk/a the Joyous songes of musyque And of alle thyse tofore namedy/ the maistres of rethorique ben the chyef maistres m speculatyf/ And the two

laste that ben practisiens and werkers ben callyd phisi-
cyens and cyrurgyens / how well they ben sage and
curyous in thyse sciences / And how well that manne-
lyf is otherwhile put in thordonance of the phisicyen or
cyrurgyen / yf he haue not sagesse and wysedom in hym
self of diuerce wrytynges and is not expert / And med-
leth hym in the craft of phisique / He ought better be
callyd a slear of peple than a phisicyen or cyrurgyen.
For he may not be a maystre but yf he be seure and
expert in the craft of phisike that he slee not moo than
he cureth and maketh hoole / And therfore sayth Auy-
cenne in an Enpherenye / yf thou cureste the seke man.
And knoweste not the cause wherof the maladye ought
to be curedy / Yit ought to be sayd that thou hast curedy
hym by fortune and happe more than by ony conynge.
And in alle thyse maner of peple / There ought to be
meurtre of goody maners / Curtoysie of wordes / Chastite
of the body promysse of helthe / And as to them that
ben seke contynuell visitacion of them / And they ought
to enquere the cause of theyr sekenesses and the sygnes
and tokens of theyr maladyes / As is rehercid in the
bookes of the auctours by ryght grete diligence / And spe-
cially in the bookes of ypocras galyene and of Auycenne
And when many maysters and phisicyens ben assem-
bled to fore the pacyent or seke man / They ought not
there to argue and dispute one agaynst an other / But
they ought to make goody and symple colacion to geder.
In suche wyse as they be not seen in theyr desputynge one
agaynst an other for to encroche and gete more glorye
of the worldy to them self / than to trete the salute and
helthe of the pacyent and seke man / Inerueyll why that

whan they see and knowe that whan the seke man hath grete nede of helthe wherfore than they make gretter objection of contrarpousnes for as moche as the lyf of man is demened and put amonge them but hit is be cause that he is reputed most sage and wise that argueth and bryngeth in moste subtyltes / And alle this maner is amonge doctours of lawe that tretet̄h no thynge of mannes lyf. But of temporelle thynges / that he is holden most wyse and best lerned / that by his counceyll can beste acorde the contrencions and discencions of men And therfore ought the phisicyens and cyrurgyens leue whan they be to fore the seke men alle dissencions and contrariousnes of wordes / in suche wyse that hit appere that they studye more for to cure the seke men than for to despute And therfore is the phisicien duly sette to fore the quene / So that it is figured that he ought to haue in hym self chastite and contynence of body / For hit appertyneth somtyme vnto the phisicien to visite and cure Quenes duchesses and countesses and alle other ladyes and see and beholde some secrete sekenesses that falle and come otherwhile in the secretis of nature And therfore hit appertyneth to them that they be chaste and folowe honeste and chastite / and that they be ensample to other of goody contynence / For valerian reherceth that ypocras was of meruayllous contynence of his body / For whan he was in the scoles of Athenes / he hadde by hym a right fayr woman whyche was comyn And the yonge scolers and the joly felawes that were studentes promysed to the woman a besaūt / yf she myght or coude torne the corage of ypocras for to haue to doon with her / And she cam to hym by nyght and dyde so moche by her craft that she laye with hym

in his bedy/but she wolde neuer do so moche þ she myght
corrumpe his chaste liuynge ne defoule the crowne of his
conscience/ and whan the ponge men knewe that she had
ben with hym all the night And coude not chaunge his
contynence/ they began to mocque her/ And to axe and
demande of her the besant that they had gyuen to her.
And she answerd That hit was holden a gagede vpon
an ymage/ for as moche as she might not change his
contynence she callyd hym an ymage/ And in semblable
wyse reherceth Valerian of Scenocratra philosopher
that ther laye with hym a woman all night And temp-
tyd hym disordinatly/ but that ryght chaste man/ made
neuer semblant to her/ Ner he neuer remeuyd from his
ferme purpoos/ In suche wyse as she departid from hym
alle confusid and shamed/ Cornelius scipion that was
sent by the romayns for to gouerne spayne/ as sone as he
entryd in to the castellis and in to the townes of that lande
He began to take away all the thynges that might stire
or meue his men to lecherye wherfore men sayd that he
drof a chaarde outr of the oste moo than two thousand
hourdellys/ And he that was wyse knewe well that
delyte of lecherye corruptyd and apayred the corages of
tho men that ben abandonned to that same delyte/ And
herof hit is sayd in the fables of the poetes in the first
book of the Tryphes of the Philosophres by figure.
That they that entryd in to the fontayne of the sirenes or
mermaydens/ were corrumpid and they toke them away
with hem/ And also ye ought to knowe that they ought
to entende diligently to the cures of the enfermytees in
cyrugerye/ They ought to make theyr playsters acor-
dynge to the woundes or sores/ yf the wounde be rounde

The enplastre muste be roundy / and yf hyt be longe / hyt muste be longe / and otherwhile hit muste be curedy by his contrarye / lyke as hit appertryneth to phisique / ffor the hete is curedy by colde / and the colde by hete / and Joye by sorowe / and sorowe by Joye / and hit happeth ofte tymes that mochè peplè be myn grete paryll myn takynge to mochè Joye and lese her membris / and become half benomen myn the sodayn Joye / And Joye is a replection of thynge that is delectablè sprady a brode myn all the membris with right grete gladnes And all men entende and desire to haue the sayd ryght grete Joye naturelly / But they knowe not what may ensue and come therof And this Joye cometh otherwhilè of vertue of conscience / And the wyse man is not wyth out this Joye And this Joye is neuer Interrupt ne myn deffaulte at no tyme ffor hit cometh of nature And fortune may not take a waye that nature geueth. And merciall saith that Joyes fugitiues abide not longe But flee away anon And valerian reherceth that he that hath force and strengthe raysonablè, hath hit of verray matier of complection and that cometh of loue And this Joye hath as mochè power to departe the sowlè fro the body / as hath the thondre / Wherof hit happendy that ther was a woman namedy lyna whiche hady her husbonde myn the warre myn the shippis of the romayns / And she supposidy verily that he was dedy / But hit happendy that he cam agayn home And as he entrydy myn to his yate / his wif met with hym sodeynly not warnedy of his comyng. whiche was so gladdy and Joyous / that myn enbrasynge hym she fyll down dedy Also of an other woman to whom was reportidy by a fals messanger that her sone was dedy / whiche wente home soroufully to her howe / And

afterwardy whan her sone cam to her / As sone as she sawe hym / she was so esmouedy with Joye þ she dyde to fore hym / But this is not so grete meruaylle of wo-men as is of the men / ffor the women ben likenedy vnto softe waxe or softe ayer and therfor she is callidy mulier whyche is as moche to saye in latyn as mollys aer. And in englisshe soyfte ayer / And hit happeth ofte tymes that the nature of them that ben softe and mole / taketh sonner Impression than the nature of men that is rude and stronge / Valerye reherceth a sayth that a knyght of rome namedy Instaulosius that hady newly conquerdy and subiugedy the yle of Corsika / And as he sacrefyedy his goddes / he receyuedy lettres from the senate of rome In whiche were contynedy diuerse supplicacyons / The whiche whan he vnderstoody he was so glady and so entreprysedy wyth Joye / that he knewe not what to doo And than a grete fumee or smoke yssuedy out of the fyre In whiche he dispayredy and fyll in to the fyre where he was anone dedy / And also it is sayde that Philo-menus lawhedy so sore and distemperatly that he dyde alle lawhynge / And we rede that ypocras the phisicien fonde remedye for thys Joye / ffor whan he hady longe dwellydy oute of his contreye for to lerne connynge and wysedom / And sholdy retorne vnto his parentis and frendes / whan he approchidy nygh them / he sentr a messanger to fore for to telle to them his comynge / and comandedy hym to saye that he cam for they had not longe to fore seen hym / And þ they sholdy attempre them in that Joye er they sholdy see hym / And also we rede that Titus the sone of vaspasian whan he hady conquerdy Jherusalem and abodem in þ contrees by he herde þ his fader vaspasian

titus filius vaspasiani

was chosen by alle the senate for to gouerne the empire of rome / wherfore he had so right grete Joye that sodaynly he loste the strength of all his membres And he cam all Impotent And whan Josephus that made the historye of the romayns ayenst the Jewis / whiche was a right wyse phisicien sawe and knewe the cause of this sekenes of the sayd Titus / he enquyred of his folk yf he had ony man gretly so moche that he myght not here speke of hym ner well see hym And one of the seruantes of Titus sayd that he had one persone m hate so moche. That ther was no man m his court so hardy that durste name hym m his presence / and than Josephus assigned a day whan this man shold come and ordened a table to sette m̃ys sight of Titus and dide hit to be replenysshed plentruously with alle daryntes / and ordened men to be armed to kepe hym m suche wyse that no man shold hurte hym by the comandement of Titus / and ordened boutellers. Coques / and other officiers for to serue hym worshipfully like an Empour and whan all this was redy Josephus brought m this man that tyrant hatred and sette hym at the table to fore his eyen and was serued of ponge men with grete reuerence right cortoisly / And whan titus beheld his enemye sette to fore hym with so grete honour / He began to chaufe hym self by grete felonnye And comanded his men that this man shold be slayn / And whan he sawe / that none wold obeye hym But that they all way serued hym reuerently he was so ardante / and enbrased with so grete ire / that he that had lost alle the force and strengthe of his body and was alle Impotent m alle his membres / Recoured the held the agayn and strenghte of his membris / by the hete

that entryd̄ in to the vaynes and ſinewis And Joſephus
dide ſo mocche that he was recouerid̄ and hole/ And that
he held that man no more for his enemye/ but held hym
for a verray true frende / And afterward̄ made hym his
loyall felawe and̄ compaignon And the eſpicers and̄
Apotecaryes ought to make truly ſuche thynges as Is
comanded̄ to them by the phyſicyens / And they ought
to accompliſſhe theyr billis and̄ charge curyouſly wyth
grete dilygence / that for none other cauſe they ſhold̄ be
occupied̄ but in makynge medicynes or confections truly.
And̄ that they ought vpon payll of theyr ſowle not
to forgete/ by negligence ne recheleſnes to gyue one mede
cyne for an other/ In ſuche wyſe that they be not ſkeares
of men / And̄ that they do putte no falſe thynges In
her ſpyces for to empayre or encreeynge the weyght.
For yf they ſo doo they may better be allyd̄ theuys
than eſpicers or apotecaryis / And̄ they that ben acuſto-
med̄ to make oynements they ought to make hyt pro-
pirly of true ſtuf and̄ of good̄ odoure after the receptes
of the auncyent doctours / And̄ after the forme that the
phiſicyens and̄ cyrurgyens deuyſe vnto them/ Alſo they
ought to beware that for none auayle ne gyfte that they
myght haue/ that they put in theyr medicynes no thynge
venemous ner doynge hurte or ſcathe to ony perſone of
whom they haue none good̄ ne verray knowlege/ to thende
that they to whom the medicynes ſhold̄ be gyuen/ torne
not to them hurte ne domage / ne in deſtructions of theyr
neyghbours/ and̄ alſo that they that haue myny ſtrid̄ tho
thyngis to them/ ben not taken for partners of the blame
and̄ of the ſynne of them The cyrurgyens ought alſo to
be debonayr. amyable. a to haue pytye of their pacyents.

And also they ought not be hasty to launse and cutte apostumes and soores/ne open the hedes/ner to arrache bones broken/but yf the cause be apparant/ For they myght elles lose theyr good renome And myght better be cally de bouchers than helars or guariss hors of woun des and soores And also hit behoueth that alle this ma- ner of pepl forsayd that haue the charge for to make hole and guariss he alle maner of maladyes and Infir- mitres that they first haue the cure of them self/and they ought to purge them self fro alle apostumes and alle vi ces/In suche wyse that they be net and honeste and en- formed in alle good maners/ And that they shewe hem hol and pure a redy for to hel other And herof sayth Boecius de Consolacione In his first booke that the ster- res that ben hid vnder the clowdes may gyue no light. And therfore yf ony man wol behelde clerly the verite. Late hym withdrawe hym fro the obscurte and der- kenes of the clowdes of ignorance/for whan the engyne of a man sheweth m Joye or m sorowe/ The pense or thought is enuoluped m obscurte a vnder the clowdes.

¶ The sixthe chapitre of the thirde booke tretth of the sixth pawn/ whiche is lykened to tauerners hostelers and vitayllers.

The sixthe pawn whiche standeth to fore the Alphyn on the lyfte syde is made m thys forme. For hit is a man that hath the right hande strac- ched outr as for to calle men/ And holdeth m his lyfte hande a loof of bred and a cuppe of wyn/ And on his gurdell hangynge a boudell of keyes/ And this resem- bleth the Tauerners. hostelers. and sellars of vitayll. And thise ought propely to be sette to fore the Alphyn

as to fore a Juge ffor ther sourdeth ofte tymes amonge hem contencion noyse and stryf / whiche behoueth to be determyned and traytred by the alphyn/whiche is Juge of the kynge / And hit appertyneth to them for to seke and enquyre for goody wyns and goody vitayll for to gyue and selle to the byers / And to them that they herberowe / And hit appertyneth to them well to kepe their herberowes and Jnnes/and alle tho thyngis that they bryngen to theyr loggynge and for to putte hyt in seure and sauf warde and keppynge / And the firste of them Ja signefyed by the lyfte hande in whiche he bereth bred and wyn/and the seconde is signefied by the right hande whiche Ja straeched outr to alle men / And the thirde is representid by the keyes hangynge on ꝑ gurdell And thyse maner of peple ought teschewe the synne of glotonye / ffor moche peple comen in to theyr howses for to drynke and to etr for whyche cause they ought resonably to rewle them self and to refrayne them from to moche metr and drynke / to thende that they myght the more honestly delyuere thyngis nedefull vnto the peple that come vnto them / And no thynge by oultrage that myght noye the body / ffor hit happeth ofte tymes that ther cometh of glotonye trncrone . stryfs . rrottes . wronges.and molestacrone/by whiche men lese other while their handes . theyr eyen . and other of their membres/And somtyme ber, slayn or hurt vnto the deth/ As it is writen Jn vitas patrum As on a tyme an heremyte wente for to visite his gossibs/And the deuyll apperyd to hym on the waye in lykenes of an other heremyte for to trmpte hym/and saide thou hast lefte thyn heremitage And gooste to vispte thy gossibs / The behoueth by force

to doo one of ꝑ thre thynges that I ſhall ſaye to the/ thou
ſhalt cheſe whether thou wylt be dronke/ or ellys haue
to do fleſſly wyth thy goſſib or ellys thou ſhalt ſle her
huſbondy whiche is thy goſſip alſo / Andy the hermyte
that thought for to cheſe the leſte euyll chace for to be
dronke/ andy whan he cam vnto them he dranke ſo moche
that he was veray dronke Andy whan he was dronke
andy eſchuffedy wyth the wyn / he woldy haue a doo
wyth hys goſſib / Andy her huſbonde wythſtode hym.
Andy than the hermyte ſlewe hym / Andy after that laye
by his goſſib andy knewe her fleſſly / Andy thus by this
ſynne of dronkenſſhip he accompliſſhidy the two other
ſynnes / Ey whyche thynge ye may vnderſtande andy
knowe ꝑ whan the deuyll wyll take one of the caſtellis
of Jheſu cryſt / that is to wete the body of a man or of a
woman / he doth as a prynce that ſetteth a ſiege to fore a
caſtell that he woldy wynne/ whiche entēdeth to wynne
the gate/ ¶For he knoweth well whan he hath wonne
the gate / he may ſone doo hys wylle wyth the caſtell.
Andy in lyke wyſe doth the deuyll wyth euery man andy
woman ¶For whan he hath wonne the gate / that is to
wete the gate of ꝑ mouth by glotonye or by other ſynne
We may doo wyth the offices of the body alle his wylle
as ye haue herdy to fore/ Andy therfore ought euery man
etr andy drynke ſobrely in ſuche wyſe as he may lyue.
Andy not lyue to etr glotonſly ⁊ for to drynke dronke.
ye ſee comunly that a gretr bole is ſuffiſidy wyth right a
lityll paſture / Andy that a wode ſuffiſeth to many ole
fauntes Andy hit behoueth a man to be fedde by the erthe
or by the ſee / neuertheles it is no gretr thynge to fede the
belly / no thynge ſo gretr as is the deſire of many metes

Wherof Quyntylian sayth/That hit happeth ofte tymes
in grete festes & dyners / that we be fylde wyth the sight
of the noble and lichorous metis and whan we wolde
ete we ben saciat and fildy / And therfore hit is sayd in
prouerbe/hit is better to fylle the bely than the eye / And
tulian sayth that glotonye is the moder of alle vices/and
especiall of lecherye/and also is destroyer of all goodes
And may not haue suffisance of litell thynge / A cove-
tous hongre what seekest thou mete and vitayllie on the
lande & in the see / And thy Joye is nothynge ellis but to
haue playntenous disshes & well fylde at thy table lerne
how men may demene hir lyf wyth litell thynge / And
Cathon sayth in no wyse olyve to glotonye whiche is
frende to lecherye/And the holy doctour saynt Augustyn
sayth / the wyn eschauffeth the bely that fulleth anone
to lecherye/The bely and the membres engendreurs ben
nerghe houres to lecherye/And thus the vice of glotonye
prouoketh lecherye / wherof cometh forgetnes of his
mynde and destruction of alle quyk and sharp reson
And is cause of distempance of his wittes/what synne
is fowler than this synne and more stynkynge ne more
domageous .For this synne hath taken away the vertue
of the man/his prowesse languissheth/his vertue is tor-
nedy to diffame / the strengthe of body and of corage is
tornedy by the/And therfore sayth Bahille le grant/late
vs take hede how we serue the bely & the throte by glo-
tonye lyke as we were domble bestes/and we studye for
to be lyke vnto belues of the see / to whom nature hath
gyuen to be alleway enclinedy towardy the erthe & ther
to loke for to serue theyr belyes/And herof saith Boe-
cius de consolacione in his fourth book / that a man that

ſtuyth and doth not the condiciones of a man/may neuer
be my goody condicion / Than muſte hit nedes be that he be
tranſpoꝛtedy my nature of a beſte oꝛ of a beſue of the ſee.
How well that ryght gretr men and women full of
meruayllous ſciences and noble counceyll my thiſe dayes
my the woꝛldy ben kept and nouriſſ hidy my this glotonye of
wyns and metes / and oftr tymes ben ouerſeen / how
ſuppoſe ye / is hit not right a perillous thinge that a loꝛdy
oꝛ gouernour of the peple and cōmun wele / how well
that he be wyſe / yf he eſchauffe hym ſone ſo that p̄ wyn
oꝛ other drynke ſurpryſe hym and ouercome his brayn.
his wyſedom is loſte / ffoꝛ as Cathon ſayth / Ire empeſ-
ſheth the corage my ſuche as he may not kepe verite and
trouthe And anon as he is chauffedy lecherye is meuydy
my hym in ſuche wyſe that the lecherye maketh hym to
medle my dyuerſe villayns dedes / ffoꝛ than his wyſedom
is a ſlepe and goon / And therfoꝛe ſayth Ouide in his
booke De remedio amoris / yf thou take many and dy-
uerce wyns / they apparylle and enfoꝛce the corages to
lecherye And Tholie witneſſith in his booke / that luxu
rye deſtroyeth the body / and mynuſſheth richeſſes / ſhe
loſeth the ſowle / ſhe febleth p̄ ſtrengthe ſhe blyndeth the
ſyght / and maketh the wyes hoos a rawe / Ha A ryght
euyll and fowle ſynne of dronkenſhip / by the periſſheth
virginite / whiche is ſuſter of angellis poſſedynge alle
goodnes and ſeurte of alle Joyes pardumble / Noe was
one tyme ſo chauffedy with wyn / that he diſcouerdy and
ſhewidy to his ſonnes his preuy membres my ſuche wyſe
as one of his ſonnes mocquedy hym / And that other co-
uerdy hym / And both whiche was a man right chaſte.
was ſo aſſotedy by moche drynkynge of wyn / that on

a montayne he knewe his doughtrs carnelly/ And hadd to doo wyth them as they hadd ben his propre wyues. And crete rehercth that loeer whiche was flour of the men/ tresor of ryches/ singuler house of sapience myrrour of the worldy/ Odour of goody renome/ and glorye of his subgettis loste alle thyse thynges by his luxurye We haue seen that dyuerce that were joyned by grete amyte to geder whiles they were sobre / that that one wolde put his body in parill of deth for that other/ and whan they were eschuffed with wyn a dronke / they haue ronne eche vpon other for to slee hem/ And somme haue ben that haue slayn so his frende/ Herodes Antipas had not doon saynt John baptist to ben beheded/ ne had p dyner ben full of glotonye and dronkenship/ Balthazar kynge of babilone had not ben chaced out of his kyngdom ne be slayn yf he had ben sobre amonge his peple whom tyrus and dares fonde dronken and slewe hym The hostelers ought to be well bespoken and courtoys of wordes to them that they receyue in to their logginge for fayr speche a joyous chiere a delynayr / cause men to gyue the hostelyer a goody name / And therfore it is saidy in a comyn prouerbe / Courtoyse langage and well sayinge is moche worth and coste litell / And in an other place it is saidy that curtoyse passeth beaulte/ Also for as moche as many parels and aduentures may happen on the wayes and passages to hem that ben herbe rowedy with in their Innes/ therfore they ought to accompanye them whan they departe and enseigne them the wayes and telle to them the parels / to thende that they may surely goo theyr viage and journey / And also they ought to kepe their bodies . their goodes / And the goody

ſhame and venomee of their Jnnes / We rede that loth whan
he hadȝ receyuedȝ ꝑ angele m to his hous right debonairly
whiche he hadȝ ſuppoſidȝ hadȝ ben mortall men and ſtraũ
gers / to thende that they ſholdȝ eſkape the diſordinate
and vnnaturell ſynne of lecherye of the ſodaimtes / by
the vertu of goodȝ fayth / he ſette a part the naturell loue
of a fader / andȝ proferdȝ to them his doughtres whiche
were virgyns / to thende that they ſholdȝ kepe them andȝ
defende them fro that vyll ayne andȝ horrible ſynne / Andȝ
knowe ye for certayn that alle tho thynges that ben ta-
ken andȝ delyueredȝ to kepe to the hoſte or hoſteſſes they
ought to be ſauf andȝ yelden agayn wyth out a payrnge
.Ffor the ooſte ought to knowe / Wyſ that entrythm to
his hous for to be herbrowhedȝ taketh hit for his habi-
tacion for the tyme / he hym ſelf andȝ alle ſuche thynges
as he bryngeth wyth hym ben cõmytedȝ of ryght in the
warde andȝ kepynge of the hoſt or hoſteler Andȝ ought
to be as ſauf as they were put m his owen propre hous
Andȝ alſo ſuche hoſtis ought to holdȝ ſeruantre m their
houſes whiche ſholdȝ be trewe andȝ wyth outr auarice
Jn ſuche wiſe that they couetr not to haue the goodes of
their gheſtes Andȝ that they take not a way the prouen-
der fro theyr horſes whan hyt is gruen to them / that by
thocaſion therof theyr horſis periſſhe not ne fayle theyr
maiſter whan they haue nede / andȝ myght falle m the hun-
des of theyr enemyes / .Ffor than ſholde the ſeruantre be
cauſe of that euyll / wherfore theyr maiſteres ſholdȝ ſee to
.Ffor wyth outr doubtr this thynge is worſe than theftr
Hit happendȝ on a tyme m the parties of lombardye m the
cytr of Jene ꝑ a noble man was loggedȝ m an hoſtelerye
wyth moche compaignye / Andȝ whan they hadȝ gruen

prouendour to their horsses/In the first ourc of the nyght, the seruant of the hous cam secretly to fore ꝑ horsses for to stele away their prouender/And whan he cam to the lor des hors/ The hors caught wyth his teth his Arme and helde hit faste that he myght not escape/ And whan the theef sawe that he was so strongly holden/he began to crye for the grete payne that he suffryd and felte/ In suche wyse that the noble mannes meyne cam with the hooste/ But in no maner/ ner for ought they coude doo They coude not take the theef out of the horsses mouth vnto the tyme that the neyghbours whiche were noyed wyth the noyse cam and sawe hit/ And than the theef Was knowen and taken and brought to fore the Juge And confessid the fet and by sentence diffinytyf Was hinged and lost his lyf/ And in the same wyse was an other that dyde so/ And the hors smote hym in the visage/ That the pryntr of the horse shoo and nayles abod euer in his visage/ Another was right cruell and villayneus fylle at tholouse/ Hit happend a Jonge man and his fader Wentr a pilgremage to sayne James in Galyce And were logged in an hostelrye of an euyll hoost and full of right grete couetyse/ In so moche that he desired and couetyd the goodes of the two pilgrimes And here vpon aupsed hym and put a cuppe of siluer secretly in the male that the ponge man bare/ And whan they departed oute of their loggynge/ he folowed after hem and sayd to fore the peple of the court that they hyd stolen and born away his cuppe/ And the ponge man excused hym self and his fader/ And sayde they Were Jnnocent of that was/ And than they serchid hem and the cuppe Was founden in ꝑ male of the ponge man

And forthwyth he was dampned to the deth and han
ged as a theef/ and this feet doon all the goodes that han
ged to the pilgrym were delyuerid to p̄ oost as cōfisqued
And than the fader went for to do his pilgremage/ and
whan he cam agayn he muste nedes come a passe by the
place where his sone hynge on the gibet And as he cam
he complaygned to god and to saynt James how they
might suffre this auenture to come vnto his sone/ Anone
his sone that hynge spack to his fader And sayde how
that saynt James hid kepte hym with out harme And
bad his fader goo to the Juge and shewe to hym the my
racle / And how he was Innocent of that fayte / And
whan this thynge was knowen the sone of the pilgryme
was taken doun fro p̄ gibet/ and the cause was brought
to fore the Juge And the hooste was accused of the tray
son/ and he confessid his trespaas/ and sayd he dide hit
for couetyse to haue his good And than the Juge damp
ned hym for to be hanged on the same gibet where as the
ponge pilgryme was hanged And that I haue sayd of
the seruantes yenge men/ the same I saye of the women
as chambrieres and tapstera ¶ For semblable caas fille in
spayne at saynt domme of a chamberer that put a cup in
yuke wyse in the scrippe of a pilgryme be cause he wold
not haue a do wyth hyr in the synne of lecherye / wher
fore he was hanged And his fader and moder that were
there with hym went and dyde her pilgremage / And
whan they cam agayn they fonde her sone hynge / And
than they went and told the Juge / whiche Juge sayd
that he wolde not beleue hit tyll a cok and an henne
whiche rosted on the fyre were a lyue a the cok crewe .
And anon they began were a lyue a the cok crewe and

began to crowe and to pasture/ and whan the Juge sawe this miracle/ he went and tolde doun the sone/ and made the chamberyer to be taken and to be hanged/ wherfore I saye that the hostes ought to holde no tapsters ne chamberyers/ but yf they were goode meure and honeste/ for many harmes may be falle and come by the disordenat rewle of seruantes .

¶ The seuenth chapitre of the thirde Tractate tretith of kepars of townes customers and tolle gaderers &c .

The gardes and kepars of of cytres ben signefied by the .vii. pawn whiche stondeth in the lyfte side to fore the knyght / And is formed in the semblance of a man holdynge in his right hande grete keyes And in his lifte hande a potte and an elle for to mesure with And ought to haue on hys gurdell a purse open / And by the keyes ben signefyed the kepars of the cytres and townes and comyn offices / And by the potte and elle ben signefyed them that haue the charge to weye and mete and mesure truly And by the purse ben signefied them that reseyue the costumes . tolles . scawage . peages/ and duetre of the cytres and townes And thyse peple ben sette by right to fore the knyght/ And hit behoueth that the gardes and offyceers of the townes be taught And enseygned by the knyghtes / And that they knowe and enquyre how the cytres or townes ben gouerned/ whiche appertaynneth to be kept and defended by the knyghtes . And first hit appertaynneth that the kepars of the cyte be dilygentr . besy . clere seeynge and louers of the comyn prouffit and wele as well in the tyme of pees as in the tyme of warre / They ought alleway to goo in the cyte and

enquyre of all thynges and ought rapporte to the gouer
nours of the cyte ſuche thynge as they fynde and knowe
And ſuche thynge as appertryneth and to the ſeuerte of
the ſame/and to denõce and telle the defaultes and pa-
ryls that ther bee / And yf hit be my tyme of warre they
ought not to open the yates by nyght to no man / And
ſuche men as ben put my this office/ought to be of goody re
nome & fame.trewe.and of goody conſcience/In ſuche ma
ner that they loue them of the Cyte or town / And that
they put to noman ony blame or vilanye with out cauſe
by enuye. Couetyſe ne by hate/but they ought to be ſory
and hevy when they ſee that ony man ſholde be complay
ned on for ony cauſe .Ffor hit happeth ofte tymes that di
uerce officeres accuſe the goody peple fraudulently/ To
thende that they myght have a thanke & be preyſed and
to abide ſtille my theyr officeres And trewly hit is a grete
and hye maner of malyce to be my will to doo cuyll and
diffame other wyth outte cauſe to gete glorie to hym ſelf
Alſo the kepers and officeres of cytees ought to be ſuche
that they ſuffre no wronges ne vyſonyes to fore the Iu-
ges and gouernours of cytees wyth out cauſe to be doon
to them that ben Innocentes but they ought to have theyr
eyen and regarde vnto hym that knoweth the hertes and
thoughtes of alle men/And they ought to drede & doubte
hym wyth outte Wyſes grace theyr Waryſe and kepynge
is nought And that promyſeth to them that doubte hym
ſhall be ewroues & happy / And by hym ben alle thynges
accompliſſhid my goody Hit is founden my the hiſtoryes of
rome that Temperour Ffrederik the ſeconde dide do make
a gate of marble of merueyllous Werke and entarlk my
the cyte of capnane vpon the Watre that rennneth aboute

the ſaint/ andy vpon this yate he made an ymage lyke hym-
ſelf ſittynge in his mageſte/ andy two Juges whiche were
ſette/ one on the right ſide andy that other on the lifte ſide.
Andy vpon the ſercle aboue the hede of the Juge on ꝑ ryght
ſide was wreton/ Alle they entre ſeurly that will liue pu
rely / Andy vpon the ſercle of the Juge on the lift ſide was
wreton The vntrewe may ought to doubte/ to doo thynge
that he be put to priſon fore/ and on the ſercle aboue them-
pour was wreton / I make them lyue my myſery / that I ſee
lyue diſmeſurably / Andy therfore hit appertayneth to a
Juge to ſhewe to the peple for to drede andy doubte to doo
euyll / Andy hit appertayneth to the gardes andy officers
to doubte the Juges andy to do trewly their ſeruyces andy
offices Andy hit appertayneth to a prynce to menace the
traytours andy the maleſactours of right greuous paynes.
Andy herof we fynde in the auncyent hiſtoryes of cecylle
that the kynge denys hadi a broder wiſdom he loudy ſore
well / But all way where he wente he made hym andy
tryſte ſemblant / Andy thus as they wente bothe to gyder
on a tyme in a chare / ther cam agayn hem two poure men
wyth glady viſage but in foule habite Andy ꝑ kynge anon
as he ſawe them/ ſprange out of his chare andy reſceyuyd
them worſhipfully with grete reuerence/ wherfore his ba
rons were not only amenuyſſedy but alſo angry in their
corages / notwithſtandynge fere andy drede letted them to
demande hym the cauſe But they made his broder to de-
mande the cauſe andy to knowe the certaynte/ Andy when
he hadi herde his broder ſaye to hym the demande / andy
that he was bleſſyd & alſo a kynge whiche was ryche
andy full of delites & worſhipis/ he demandedy hym yf he
woldy aſſaye & knowe the grace and benenurte of a kynge

And his broder answerde yé / And that he desiredé and requyredé hit of hym / and than the kinge comandedé vnto alle his sugettis that they sholdé obeye in alle thynges only vnto his broder And than whan the oure of dyner cam and alle thynge was redy / the broder was sette at the table of the kynge And whan he sawe that he was seruedé with right noble lo trelliers and other officers. And he herde the sownes of musicque right melodious The kynge demandedé hym than / yf he supposidé y' he were benerous and blessidé. And he answerdé I wene well that I am right well blessidé and fortunat / and that I haue well prouedé and fele and am expert therof And than the kynge secretly made to be hangedé ouer his hedé a sharp cuttynge swerde hangynge by an hors heer or a silken threde so small that no man myght see hit where by hit hynge / and whan he sawe his broder put no more his handé to the table / ne handé no more regarde vnto his seruantes / he saydé to hym Why eet ye not / ar ye not blessidé / sawe yf ye felé ony thynge otherwyse than blessidé and well / And he answerde for as moche as I see this sharp swerde hangynge so subtilly and parilously ouer my hede I fele well that I am not blessidé for I drede that hit sholdé falle on my hede / and than discouerdé the kynge vnto hym alle wherfore he was all way so heuy cherid and tryste / for where he was / he thought alleway on the swerde of the secrete vengeance of godé / whiche he beheld alleway in his herte / wherfore he hadé all way in hym self grete drede And therfore he worshipidé gladly the poure peple with gladé visage and goodé conscience And by this sheweth the kynge well / that what man that is all way in drede is not all way mery or blessidé.

And herof sayth Quyntilian that this drede surmounteth alle other maleurtres and cuyllye/ ffor it is maleurte of drede nyght and day / And it is verite that to hym that is doubtid of moche peple / so muste he doubte moche / And that lord is lasse than his seruantes that dredeth hys seruantes / And truly hit is a right sure thynge to drede no thinge but god/ And sumtyme right hardy men ben constraynedy to lyue in drede/ Drede causeth a man to be curyous and besy to kepe the thynges that ben commyssed to hym that they periss he not/ But to be to moche hardy & to moche ferdfull /bothe two ben vices The comyn officers ought to be wise. discrete. and well adupsed in suche wyse that they take not of ꝑ peple ne requyre no more than they ought to haue by reson ne that they take of the sellars ne of the byars no more than the right custom and toll' / for they bere the name of a cōmun pson/ and therfore ought they to shewe them cōmune to all men/ and for as moche as the byars and sellars haue sometyme moche langage/ they ought to haue with them these vertues/ that is to wete pacience and good corage with honeste/ for they that ben despitous to the cōmun/ ben otherwhile hardy in vilayne despite/ therfore beware ꝑ thou haue no despite to the poure mendiants/ yf thou wilt come and atteyne to thinges souerayn for the iniurye that is don with oute cause/ torneth to diffame hym that doth hit/ A Jogleer on a tyme bexed socrates and sayd to hym/ thou hast the eyen of cotrumpour of children & art as a traytre. And whan his disciples herde hym/ they wold auengid their maister/ But he repreuyd hem by suche sentence sayinge/ Suffre my felawes for I am he and suche one as he saith/ by the sight of my visage / But I refrayne and

kepe me well from ſuche thynge / This ſame ſocrates
hym ſelf was chydde and right fowll ſpoken to of his
wyf / and ſhe Impoſid to hym many grete Iniuries with
out nombre / and ſhe was in a place a bowe ouer his hed
And whan ſhe hid brawlid Inowſh / ſhe made her wa-
tre and pourid hit on his hed And he anſwerd to here
no thynge agayn / ſauf whan he hid dryed and wypid
his hed he ſaid / he knewe well that after ſuche wynde
and thonder ſholde comen rayn and watre And the phi
loſophres blamed hym that he coude not gouerne two
women / that was his wyf and his chambrere / And
ſhewde hym that one cokke gouernede well . xv . hennes
He anſwerd to them that he was ſo vſed and accuſto-
med with theyr chyderynge that the chyderynges of them
ne of eſtrangers dyde hym no greef ne harme / gyue thou
place to hym that brawleth or chyderth / and in ſuffrynge
hym thou ſhalt be his vayncquyſſhour / And Cathon
ſayth whan thou herſt rygh̄tfully reeke the not of the
wordes of euyll peple / And therfore it is ſayd in a
comyn prouerbe / he that well doth reekyth not who
ſeeth hit / a hit is not in our power to lette men to ſpeke .
And proſper ſayth that to goode men lacketh no good-
nes / ner to euyll men trucione ſtryfe and blame / And
pacience is a right noble vertu / as a noble verſifier ſayth
That pacience is a ryght noble maner to vayncquyſſhe .
for he that ſuffreth ouercometh . And yf thou wylt
vayncquyſſhe and ouercome / lerne to ſuffre / The peagere-
ner they that kepe paſſages ought not to take other
peage ne paſſage money but ſuche as the prynce or the
lawe hath eſtabliſſhid / ſo that they be not more rob-
beurs of monoye than reſeyuours of peage and paſſage

And hit apperteyneth to them to goo out of the paryssh
weyes and doubtuous for to kepe their office and they
ought to Requyre theyr passage of them that owe to
paye hit wyth outr noynge and contencion / And they
ought not to loue the comyn prouffyt so moche / That
they falle in the hurtynge of theyr conscience / ffor that
sholde be a maner of robberye / And herof sayth ysaye
Woo to the that robbest / ffor thou thy self shalt be
robbed / The gardes or portres of the gatis of cytees
and of the comyn goode ought to be goode and honeste.
And alle trouthe ought to be in them and they ought
not to take ne withdrawe the goodes of the comyn that
they haue in kepynge / more than apperteyneth to them
for theyr pension or ffee / So that they that ben made
tresorers and kepers ben not namede theire / ffor who
that taketh more than hit / he shall neuer thryue wyth
alle / ner shall not enioye hit longe / ffor of euyll goottyn
goode the thyrde heyr shall neuer reioyce / And this suf-
fisith 2cy.

¶ This eyghth chapitre of the thirde book tretith of Ry-
hauldis players of dysse and of messagers and corroure

The rybaudes.players of dysse And the messan
gers and corroure ought to be sette to fore the
book / ffor hit apperteyneth to the book whiche
is viayre a lieutenant of the kynge to haue men conenable
for to reme here and there for enquyre a espie the place
and cytees that myght be contrayre to the kynge / And
thys pawn that representeth thys peple ought to be for-
medy in this maner he must haue the forme of a man that
hath longe heeris and black and holdeth in his ryght
hande a litell monoye And in his lyfte hande thre Dysse,

And̄ aboute hym a corde m stede of a gyrdell / and̄ ought
to haue a bore fulle o lettres And̄ by the first / whiche is
money is vnderstand̄ they that be fole large ⁊ waſtours
of theyr goodes / And̄ by the ſeconde whiche is the dyſe
Ben̄ repreſentēd the players at dyſe / Rybaudes and̄
butters / And̄ by the thyrde whiche is the bore full of
lettres ben̄ repreſentid the meſſagers . coroures / And̄
berars of lettres / And̄ ye ſhall vnderſtande that the
rooke whiche is vicaire of the kynge whan he ſeeth to
fore hym ſuche peple as ben̄ folelarge and̄ waſtours .
He is bounden to conſtitute and̄ ordeyne vpon them tu-
tours and̄ curatours to ſee that they ete not ne waſte m
ſuche maner theyr goodes ne theyr heritages that pouerte
conſtrayne hem not to ſtele / For he that of cuſtome hath
hid haboundance of money and̄ goth and̄ diſpendith
hit folily and̄ waſteth hit away / whan he cometh to
pouerte and̄ hath nought / he muſte nedes begge and̄ are
his breed . orelles he muſte be a theef / For ſuche maner
of peple / yf they haue ben̄ delicyous they will not la-
boure / for they haue not lerned hit And̄ yf they be noble
and̄ comen̄ of gentilmen̄ / they be aſhamed to are and̄
begge / And̄ thus muſte they by force whan they haue
waſted theyr propre goodes yf they will haue they
muſte ſtele and̄ robbe the goodes of other And̄ ye ſhall
vnderſtande that folelarge is a right euyll vice / for how
well that ſhe doth goody and̄ prouffit ſomtyme to other
yet ſhe doth harme and̄ domage to hym that ſo waſteth .
Caſſiodore admoneſteth the folē largees to kepe theyr
thynges / that by no neceſſite ther falle m pouerte / And̄
that they be not conſtrayned to begge ne to ſtele of other
men̄ For he ſaith that hit is gretter ſubtilte to kepe well

his owne goodes/than to fynde straunge thynge/and that it is gretter vertue to kepe that is goten than to gete and wynne more/and claudian saith in like wise in his book that hit is a gretter thynge & better to kepe that is goten Than to gete more And therfore hit is sayde þ the poure demandeth and beggeth er he felith/and also hit is sayde that he þ dispendith more than he hath/with outr strook he is smyten to the dath/ Ther was a noble man namede Johin de ganazath whiche was ryght ryche/ And this man hade but two doughtrs whom he marede to two noble men/ And whan he hade maryed them he loued so well his sones in lawe their husbondes/ that in space & sucessyon of tyme/ he departed to them alle his goodes temporell/ And as longe as he gaf to them they obeyed hym & were right diligent to plese and serue hym so hit befell that on a tyme that he hade alle gruen in so moche that he hade ryght nought/ Than hit happend that they to whom he hade gruen his goodes/ whiche were wonte to be amyable & obeyssant to hym as longe as he gaf. Whan tyme cam that he was poure and knewe that he hade not ther beam vnkynde Disagreable and disobeyssant/ And whan the fader sawe that he was decey ued by his delonayte and loue of his doughtrs/ He de sired and coueyted sore to shewe his pouerte/ At laste he wente to a marchant that he knewe of olde tyme. And requyred hym to lene to hym .x. thousand pounde for to paye and rendre agayn with in thre dayes/ And he lente hit hym/and whan he hade brought hit in to his howe/ Hit happend that hit was a day of a solempne feste/ on whiche day he gaf to his doughtrs and her husbonde a right noble dyner/ and after dyner he entrid

m to his chambre secretly wyth them / And drewe out
of a coffre that he had do make all newe shettynge with
iii. lockis / the menoye that the marchant had lente hym
And poured out vpon a tapyte that his doughtres and
theyr husbondes myght see hit / And whan he had she-
wid hit vnto them he put hit vp agayn and put hit m to
the cheste fayntynge that hit had ben all his And whan
they were departed he bare the money home to the mar-
chant that he had borowed hit of / And the next day
after his doughtres and theyre husbondes Axid of hym
how mochе monеye Was m the cheste that Was shette
wyth . iii . lockis / And than he fayned and saide that he
had therin . xxv . theusand pound / Whiche he kepte for
to make his testament and for to leue to his doughtres
and hem / yf they Wolde here hem as well to hym ward
as they dyde whan they were maried / And than whan
they herde that / they were right Joyous and glad And
they thoughte and concluded to serue hym honorably as
well m clothynge as m mete and drynke & of alle other
thynges necessarye to hym vnto his ende And after this
Whan the ende of hym began approche / he called his
doughtres and her husbondes and sayd to hem m this
mauere / ye shall vnderstande that the monеye that is m
the cheste shette vnder . iii . lockes J wylle leue to yow
Sanynge J wyll that ye gyue m my presence er J dye
whilis J lyue to the frere prechoure . C . pound and to
the frere menoure . C . pound / And to the hermytes of
saynt Augustyn . l . pound to thende that whan J am bu
ryed and put m the erthe ye maye demande of them the ke
yes of þ cheste where my tresour is Jnne / Whiche keyes
they kepe / and J haue put on eche kepe a bille & writynge

In Witnessinge of the thynges aboue sayde / Andy also ye shall vnderstande that he dyde do to be gyuen whilis he laye in his deth bedde to eche churche andy recluse andy to poure peple a certayn quantyte of monye by the handes of his doughters hus bondes / whiche they dyde gladly. In hope to haue shortly the money that they supposidy hady ben in the cheste / Andy whan hit cam to the last day / that he deyde / He was bozn to churche andy his exequye don andy was buryedy solempnly / Andy the eygth day the seruyse worshipfully accomplissidy / They wente foz to demande the keyes of the Religious men that they hady kept / whiche were deliuerydy to them / Andy than they wentr andy opendy the coffre wherz they supposidy the money hady ben inne / Andy there they fonde no thyng but a gretr clubbe / Andy on the the handlynge was wre ton / I John of anazath make this trstament / that he be slayn wyth this clubbe / that leuyth his owen prouffit. Andy gruyth hit to other / as who sayth hit is no wyssedom foz a man to gyue his goody to his childrey andy kepe none foz hym self / Andy ye shall vnderstande that it is a gretr folye to dispende andy waste his goody / In hope foz to recoure hit of other be hit of sone oz doughtr oz ryght nyghe kyn / Foz a man ought to kepe in his hande in dispendynge his owen goodes to fore he see that he dyspende other mennys / Andy he ought not to be holden foz a goody man / That hath litylle renome andy spendeth many thyngys / Andy I trowe that suche persones wolde gladly make noueltres as foz to noye andy greue seignories andy meue warres andy trucions agaynst them that habounde in rychesses andy goodes / Andy also make extorcyons clamours a trybulacyons arenst

theyr lordes to thende to waste the goodes of the peple.
lyke as they haue wasted theyrs And suche a wastour
of goodes may neuer be good for the comyn prouffit.
And ye shall vnderstande that after these wastours of
goodes we sare that the playars of dyse and they that
vse lordellis ben worst of alle other. For whan the hete
of playnge at the dyse / And the couetyse of theyr stryn-
kynge lècherye hath brought hem to pouerte / hit folo-
weth by force that they muste ben theuys and robbeurs
And also dronkenship. glotonye. And alle maner of
euyll is folowe them and myschief / And they folowe
gladly the companyes of knyghtes and of noblè men
whan they goon vnto the warre or batayllis And they
couete not so moche the victorye as they do the robberie
And they do moche harme as ther goo And they bryngè
hitself gayn or wynnynge / wherof hit happend on a tyme
that saynt Bernard rode on an hors aboute m the contrey
And mette with an hasardour or dyseplayer / whiche
sayd to hym / thou goddes man wilte thou playe at dyse
with me thyn hors ayenst myn soulè / to whom sayn t
Bernard answerd / yf thou wilt obligè thy soulè to
me ayenst myn hors / I wolle a lighte down a playe with
the / and yf thou haue mo poyntes than I on thre dyse I
promyse the thou shalt haue myn hors / And than he
was glad / and anon caste. iii. dyse / And on eche dyse
was a syse / whiche made. xviii. poynts And anone he
toke the hors by the brydell / as he that was sewr that he
hid woone / and said that the hors was his And than
sayn t Bernard sayde abyde my sone. For ther ben mo
poyntes on the dyse than. xviii. And than he caste the
dyse / In suche wyse that one of the. iii. dyse cleftè a

ſonder in the myddes / And on that one parte was ſyſe and on that other an Aas / And eche of that other was a ſyſe / And than Saynt Bernard ſayde That he hadde wonne hys ſowle for as moche as he hadde aſte on thre dyſe .xix. poynte / And than whan thys player ſawe and apperceyued thys myracle / He gaf hys ſowle to Saynt Bernard and he cam a monke and fynyſſhid his lyf in goode werkes / The corroure and berere of lettres ought hyſtely and ſpedily do hys viage that is comanded hym / with outr tarynge / For their tarynge might noye and greue them that ſende hym forth / or ellis them to whom they ben ſent too / And torne hym to ryght grete domage or villonye / for whiche cauſe euery noble man ought well to take hede to whom he deliuere his lettres and his mandemente / and otherwhile ſuche peple ben Joglyeres a dronkelewe / And goon out of their waye for to ſee abbayes and noble men for to haue auantage And hit happeth oftr tymes that whan ſuche meſſagers or currours ben empeſſhid by ony tarynge / That other currours bere lettres contrarye to his / And come to fore hym / of which thinges oftr tymes cometh many thinges diſcouenable of loſſe of frendes of caſtellys a of lande a many other thinges as in the feet of marchandiſe ꝛc. And otherwhile hit happeth that a prynce for the faulte of ſuche meſſangers leſeth to haue victorye vpon hys enemyes / And alſo ther ben ſome that whan they come In a cyte where they haue not ben to fore / that ben more beſy to viſyte the Cyte and the noble men that dwelle therin / Than they ben to doo theyr wyage / Wherfor thynge they ought not to doo / But yf they haue ſpecyal charge of them that ſente hem forth ſo to doo.

And also whan they be sentr forth of ony lordes or marchauntes they ought to be well ware / that they charge hem not wyth ouer moche mete on morenynges ne with to moche wyn on euenynges / wherby her synewes and vaynes myght be greuyd / that they muste for faute of good rewle tarye But they ought to goo and come hastely for to reporte to their maistres answere as hit appertryneth And this suffisen of the thynges above sayd.

¶ The fourth tractatr a the last of the progression and drughtes of the forsayd playe of the chesse.

¶ The first chapitre of the fourth tractatr of the chesse lorde m genere how it is made.

Ye haue deuised above the thynges that appertryne vnto the formes of the chesse men and of theyr offices / that is to wetr as well of noble men as of the comyn peple / than hit appertryneth that we sholde deuyse shortly how they yssue and goon outr of the places where they be sette / And first we ought to speke of the forme and of the faction of the chequer aftr that hit representeth and was made aftr / For hyt was made aftr the forme of the cytr of Babylone / In the whiche this same playe was founden as hit is sayd afore / And foure thynges The first is / wher ye shal' vnderstande that ye ought to conseyue here m fore that. lxiiii. poyntes ben sette m the eschequer whiche ben alle square / The seconde is wherfore the lorder alboutr hir hyer than the squarnes of the poyntes / The thirde is wherfore the comyn peple ben sette to fore the nobles / The fourthe wherfore the nobles and the peples ben sette m their propre places There ben as many poyntes m p̄ eschequer wyde as fulle And ye shall first vnderstande wherfore that ther ben

lxiiii. poynts in the eschequyer/ For as the blessid saint Jherome saith/the cyte of babilone was right grete and was made alle square/ and in euery quarter was.xvi. myle by nombre and mesure/ the whiche nombre foure tymes told was.lxiiii.mylee/ After the maner of lombardye they be callid mylee/and in france leukes/and in englond they be callid mylis also/And for to represente the mesure of thys cyte/ In whiche thys playe or game was founden/ The philosopher that fonde hit first ordeyned a tablier contreynyng.lxiiii.poynts square/the which ben comprised with in the bordour of the tablier/ther ben xxxii.on that on side and.xxxii.on that other whiche ben ordeyned for the beaulte of the playe/and for to shewe the maner and drawynge of the chesse as hit shall appere in the chapitres folowynge/and as to the seconde/ wherfore þ bordour of theschequyer is hyer than the table with in. hit is to be vnderstande þ the bordour aboute representeth the walle of þ cyte/ whiche is right hyghe/And therfor made þ philosopher the bordour more hyghe than þ tablier And as þ blessid saint Jherome saith vpon þ prophete of ysaye/that is to wete vpon a montayne of obscurete. whiche wordes were said of babilone whiche standeth in chaldee/and nothinge of that babilone that stondeth in egipte/for it is so þ babilone whiche standeth in chaldee was sette in a right grete playne/and hath so hyghe walles that by the hyghte of them/was contynuell derknes environed and obscurete/that none erthely man might beholde and see the ende of þ hyghnes of the walle/ And therfore ysaye callid hit þ montaigne obscure/ And saint Jherome sayth þ the mesure of the heyght of this walle was thre thousand paas/ whiche extendeth vnto þ lengthe of thre

myle lombardes/hit is to wete that lombarde myles and engliſh myles ben of one lengthe And in one of the corners of this cyte was made a toure treangle as a ſhelde wherof the ſyrſt extended vnto the lengthe of . vii. thouſand paas/ whiche is . vii . myle engliſh And this towr was callyd the tour of Babell / The walles aboute the tour made a woman whos name was ſemiramus as ſayth virgilius/ As to the thirde wherfore the comyn peple ben ſette to fore the nobles in the felde of the bataylle in one renge ¶ Firſt for as moche as they ben neceſſarye to alle nobles ¶ For the rooke whiche ſtandeth on the ryght ſyde and is viaire of the kynge what may he do yf the labourer were not ſette to fore hym and labourid to mynyſtre to hym ſuche temporell thynges as be neceſſary for hym / And what may the knyght do yf he ne had ye to fore hym the ſmyth for to forge his armours . ſadelles . axis and ſpores and ſuche thynges as appertayneth to hym / And what is a knyght worth with outr hors and armes / certaynly nothynge more than on of the peple or laſſe pauenture And in what maner ſholde the nobles lyue yf no man made cloth and bought and ſolde marchandyſe / And what ſhulde kynges and quenes and the other lordes do yf they had no phiſicyens ne cyrurgiens/ than I ſaye that the peple ben the glorye of the Crowne And ſuſteyne . the lyf of the nobles And therfore thou that art a lordy or a noble man or knyght / deſpiſe not the comyn peple for as moche as they ben ſette to fore the in ꝑ playe The ſeconde cauſe is why the peple ben ſette to fore the nobles and haue the table wyde to fore them / is be cauſe they begyn the bataylle / They ought to take hede and entende to do

theyr offices and theyr crafftes/ In ſuche wyſe that they ſuffre the noble men to gouerne the cytees and to counceylle and make ordenances of the peple of the batayll how ſholde a labourer a plowman or a craftyman counceylle and make ordenance of ſuche thynges as he neuer lerned/ And wote ne knoweth the matr vpon what thynge the counceylle ought to be taken/ Certes the comyn peple ought not to entende to none other thynge but for to do their ſeruyſe and the office whiche is conuenable vnto hem/ And hyt appertyneth not to hem to be of counceyllyes ne at the aduocacions/ ne to menaces ne to threte noman/ for ofte tymes by menaces and by force good counceylle is diſtroubled/ And where good counceyll faylleth/ there ofte tymes the cytees ben betrayed and deſtroyed/ And Plato ſayth That the comyn thynges and the cytees ben bleſſid when they ben gouerned by wyſe men/ or when the gouernours ſtudye in wiſedom/ And ſo hit appertyneth to the comyn to lerne to vttre the maters & the maner of procuracion to fore they be counceyllours/ For hit happeth oftetymes that he that maketh hym wyſer that he vnderſtandeth is made more foole than he is/ And the fourth cauſe wherfore yͤ ther ben in the tabler as many poynte wyde as ben fulle. hit is to wete for that they what euer they be that haue peple to gouerne/ ought tenforce to haue cytees & caſtellis & poſſeſſions for to ſette his peple therin/ And for to laboure & doo their occupacion/ For for to haue the name of a kynge with out royame is a name wyde/ and honour with oute prouffit/ And alle nobleſſe wyth oute good maners/ and with out ſuche thinges as nobleſſe may be mayntayned/ ought better be called folye than nobleſſe.

And ſhamefull pouerte is the more greuous whan hit
cometh by nature of an hyſe and noble burth ou hous.
For noman gladly wole repreue a poure man of the co-
myn peple / But euery man hath in deſpite a noble man
that is poure yf he haue not in hym good maners and
vertuous / by whiche his pouerte is forgoten / and truly
a royame with oute habundance of goodes by whiche
hit may be gouerned and proſpere / may better be cally'd
a latrocynye or a neſt of theeues than a royame / Alas
what habundance was ſome tymes in the royames.
And what proſpite / In whiche was Juſtice / And euery
man in his office contente how ſtood the cytees that tyme
in worſhip and renome / how was renomed the noble
royame of Engelond / Alle the world dredde hit And
ſpack worſhip of hit / how hit now ſtandeth and in
what habundance I reporte me to them that knowe hit
yf ther ben theeues wyth in the royame or on the ſee they
knowe that laboure in the royame And ſayle on the ſee
I wote well the ſhame is grete therof I pray god ſaue
that noble royame And ſende good true and politeque
counceyllours to the gouernours of the ſame reſ / And
nobleſſe of lignage wyth oute puyſſance and might is
but vanyte and diſpite. And hit is ſo as we haue ſayd
to fore that the ſexquer whiche the philoſophre ordey-
ned repreſented and figured the ſayd cyte of Babilone
And in lyke wyſe may hit figure a royame and ſignefye
alle the world And yf men regarde and take hede vnto
the poyntes vnto the middes of euery quadrante and ſo
to double euery quadrant to other the myles of this cyte
all way doublinge vnto the nombre of .lxiiii. The nom-
bre of the ſame ſhulde ſurmounte alle the world / And

not only the worldy but many worldes by the doublinge of myllie / whiche doublinge so as a fore is sayd shuldy surmountr alle thynges / Andy thus endeth the first chapitre of the fourth booke.

¶ The seconde chapitre of the fourth tractatr tretrth of the draught of the kynge / Andy how he meuyth hym in the chequer.

WE ought to knowe that in this worldy the kynges seygnourye andy regne eche in his royame. Andy in this playe we ought to knowe by the nature of hit how the kynge meueth hym andy yssueth oute of his place / For ye shall vnderstande that he is sette in the fourth quadrante or poynt of the chequer. Andy whan he is black he standeth in the whitr / andy the knyght on his ryght side in whitr / Andy the Alphyn and the rooke in black / Andy on the liftr side the foure holden the places oppositr / Andy the rayson may be suche / For because that the knyghtes ben the glorye and the crowne of the kynge / They enshewe in semblable rshidnce / that they two whan they ben sette semblably on the ryght side of the kynge and on the lyftr side of the quene / Andy for asmoche as the rook on the ryght syde is viarye of the kynge he accompanyeth the quene in semblable siege that the Alphyn doth whiche is Juge of the kynge / Andy in lyke wyse the liftr rook and the lyftr Alphyn accompanye the kynge in semblable siege / In suche wyse as they ben sette aboutr the kynge in bothe sides wyth the Quene in maner of a crowne / That they may seurely kepe the royame that relyyseth andy shyneth in the kynge andy in the Quene / In suche wyse as they may conferme andy diffende hym in theyr sieges andy in theyr places.

And the more hastily renne vpon his enemyes And for as moche as the Juge . the knyght / and the viaire . kepe and garnysshe the kynge on that one syde / They that ben sette on the other syde kepe the Quene / And thus kepe they alle the strengthe and fermete of the royame / And semblably otherwhile for to ordeyne the thynges that appertreyne to the counceyll / and to the besoyngne of the royame / Ffor yf eche man sholde entende to his owen proper thynges / And p̄ they defendede not ner to ke syde vnto the thyngis p̄ appertreynen to the kynge to the comyn and to the royame / the royalme sholde anō be deuidede in parties And thus myght the Juge regne / And the name of the dignyte royall sholde be lost / And truly for as moche as the kynge sholdeth the dignyte aboue alle other and the seygnourye royall / therfore hit appertreyneth not that he absente hym longe / ne wythdrawe hym ferre by space of tyme from the maister siege of his royame / Ffor whan he wele meue hym / he ought not to passe at the first draught the nombre of . iii . poynte / And whan he begynneth thus to meue from his whyte poynt / he hath the nature of the rooke of the right syde and of the lifte syde for to goo blacke or whithe / And also he may goo vnto the white poynt where the gardes of the Cyte ben sette And in this poynt he hath the nature of a knyght . And thyse two maneres of meuynge appertreyneth otherwhile to the quene / and for as moche as the kynge and the quene that ben conioyned to gedre by mariage ben one thynge as one flesshly and bloody / therfore may the kynge meue on the lifte side of his propre poynt also wele as he were sette in the place of the quene whiche is black / and whan he goth right in maner of the rooke only / And hit

happen that the aduersarie be not couered m ony poynt m the seconde ligne / The kynge may not passe from his black poynt vnto the thirde ligne / Andy thus he sortisith the nature of the rook on the ryght syde andy lyfte syde vnto the place of the knyghtes andy for to goo ryght to fore ȝn to the whyte poynt to fore the marchant / Andy the kynge also sortyst the nature of the knyghtes whan he goth on the ryght syde m two maners / ȝ̄for he may, put hym m the wyde space to fore the phisicyen / Andy m the black space to fore the tauerner / Andy on the other side he goth m to other two places m lyk wise that is to fore the smyth/andy the notarye/Andy thus as m goynge out first m to.iiii.poynts he sortith the nature of knyghtes/andy also the kynge sortiseth the nature of the alphins at his first ꝑssu m to.ii.places Andy he may goo on both sides vnto the white place wyde/that one to fore ꝑ smith on that on side/andy that other to for the tauerner on that other side/All these ꝑssues hath ꝑ kyng out of his propre place of his owen vertue whan he begynneth to meue. But whan he is ones meuyd fro his propre place he may not meue but m to one space or poynt/andy so from one to an other / Andy than he sortiseth the nature of the comyn peple/andy thus by goody right he hath m hym self the nature of alle/ȝ̄for alle the vertue that is m the membres cometh of the hed andy all meuyng of the body/The begynnynge & syf comen from the herte/Andy all the dignyte that the subgettes haue by execution andy contynuell apparence of their meuynge & ꝑssue The kynge detrymeth hit & is attribued to hym/the victorye of the knyghtes/the prudence of ꝑ Juges/the auctorite of the vicaires or legates The cōtynence of the quene the cōcorde & vnyte of ꝑ peple

Ben not all thise thinges ascribed vnto the honour and
worship of the kynge In his yssue when he meuyd first
The thirde ligne to fore the peple he neuer excedeth/ Fro
m the .iii. nombre alle maner of states begynne to meue
For the trynary nombre contynueth .iii. parties/Whiche
make a perfect nombre/ For a trynarye nombre lyeth .
i. ii. iii. Whiche ioyned to geder maken .vi. Whiche is
the first parfyt nombre And signifieth in this place/ vi .
persones named that constitute the pfection of a royame
That is to wete the kynge. the quene, Juges. knyghtes .
the vicaires or legates/and the comyn peple And therfor
the kynge ought to begynne in his first meuynge of .iii .
poyntes/ that he shewe perfection of lyf as well in hym
self as in other After that the kynge begynneth to meue
he may lede wyth hym the quene/ after the maner of his
yssue For why the quene folowyth vnto two angula-
rye places/after the maner of the alphyn/and to a place
indirect in the maner of a rook in to the blacke poynt to
fore the phisicien herin is signefied that the women may
not meue neyther make vowes of pylgremage ner of
viage wythoute the wylle of theyr husbondes/ For yf
a woman lady a vowed ony thynge/ her husbonde ly-
uynge/and agaynsayinge/ she may not yelde ne accom-
plisse he her vowe/ yf the husbonde wyll goo oughwer .
he may well goo wyth outen her And yf so be that the
husbonde wyll haue her wyth hym/ she is bounden to
folowe hym/And by reson For a man is the heed of a
woman/and not econuerso For as to suche thinges as
longe to patrymony/ they ben lyke but the man hath po-
wer ouer her body/ And so hath not the woman ouer
his And therfore When the kynge begynneth to meue .

the Quene may folowe / And not alleway whan she meuyd it is no nede the kynge to meue / ffor why four the first lignes be with in the liny tre and space of the royame / And vnto the thirde poynt the kynge may meue at his first meuynge out of his propre place / And whan he passith the fourth ligne he goeth oute of his royame. And yf he passe oon poynt late hym beware / ffor the persone of a kynge is acountrd more than a thousandy of other / ffor whan he exposeth hym vnto the parylls of bataylle / Hit is necessarye that he goo temperatly and slyly / ffor yf he be taken or dede / or ellis Inclusid and shette vp / Alle the strengthes of alle other faylle and alle is fynyssid and loste / And therfore he hath nede to goo and meue wysely / And also therfore he may not meue but one poynt after his first meuynge but where that euer he goo forward or backward or on that one syde or that other or ellis cornerwyse / He may neuer approche his aduersarye the kynge nerrer than in the thirde poynt / And therfore the kynges in batayll ought neuer approche one nygh that other / And also whan the kynge hath goon so ferre that alle his men be lost / than he is sole / And than he may not endure longe whan he is brought to ꝑ extremyte / And also he ought to take hede that he stande not soo that a knyght or an other saith chek rook / than the kyng loseth ꝑ rook / That kynge is not well fortunat that leseth hym to wilfully his Auctorite delegate appertayneth / who may doo the nedes of the royame yf he be priuyd taken or dede / that was prouisour of alle the royame / he shall bere a sack on his hede that is shette in a cyte / And alle they that were therin ben taken in captiuite and shette vp 2cſ.

The seconde chapiter of the fourth book of the quene and how she yssueth oute of her place.

When the Quene whiche is accompanyed vnto the kynge begynneth to meue from her propre place / She goth in dowble manere / that is to wete as an Alphyn whan she is black / she may goo on the ryght syde a come in to the poynt to fore the notayre And on the lifte syde in the black poynt and come to fore the gardees of the eyte And hit is to wete that she sortiseth in her self the nature in .iii. maners first on the ryght syde to fore the alphyn / Secondly on the lifte syde where the knyght is / And thirdly indirectly vnto the black poynt to fore the phisicyen And the rayson why . Is for as mocle as she hath in her self by grace / the auctorite that the rooks haue by cõmyscion / For she may gyue a graūte many thynges to her subgetta graciously And thus also ought she to haue parfyt wisedom as the alphyns haue whiche ben Juges as hit sayd alone in the chapitre of the Quene / And she hath not the nature of knyghtes / And hit is not sittynge ne couenable thynge for a woman to goo to bataylle for the fragilite and feblenes of her / And therfore holdeth she not the waye in her draught as the knyghtes doon And whan she is meuyd ones oute of her place she may not goo but fro oon poynt to an other and yet cornerly Wether hit be forewardy or backwardy takynge or to be taken / And here may be axid why the quene goth to the bataylle with the kynge certainly it is for the solace of hym and ostencion of loue / And also the peple desire to haue succession of the kynge And therfore the tartaris haue their wyues in to the feld with hem / yet hit is not goody that men haue

theyr wyues with hem/ But that they abyde in the cytees or within their owne termes / For whan they ben oute of theyr cytees and limytes they ben not sure / but holden suspecte/ they shold be shamfast and hold alle men suspect / For dyna Jacobs doughter as longe as she was in the howse of her brethern / she kept her virginite / But assone as she wente for to see the straunge Regyons. Anone she was corupt and defowled of the sone of sichem / Seneca sayth that the Women that haue euyll visages ben gladly not chaste / but theyr corage desireth gladly the companye of men / And Solynus saith that no beestes femelles desyre to be towched of theyr males whan they haue conceyued / Exept Woman whyche ought to be a best Raysonable / And in thys was she leseth her rayson / And Sidrac wythsesseth the same And therfore in the olde lawe / the faders hadd dyuerce wyues and Ancelles to thende whan one was wyth childe they myght take another / They ought to haue the visage enclyned for to eschewe the sight of the men / that by the sight they be not meuyd with Incontynence and/ diffame of other / And Ouyde sayth that ther ben some That know well that they eschewe the dede / yet haue they grete Ioye whan they ben prayed / And therfore ought the goody Women flee the curyositees and places wher they myght falle in blame and noyse of the peple.

¶ The fourth chapitre of the fourth book Is of the ysfuynge of the Alphyn.

The maner and nature of the draught of the Alphyn is suche/ that he that is black in his propre siege is sette on the right side of the kynge / And he that is whyt is sette on the lifte side / And ben

callyd and namely black and white / But for no cause that they be so in substance of her propre colour/ But for the colour of the places in whiche they ben sette / And alleway be they black or white / whan they ben sette in theyr places / the alphyn on the ryght syde / goynge oute of his place to the ryght sydeward compth to fore the labourer / And hit is reson that the Juge ought to defende and kepe the labourers and possessions whiche ben in his Jurisdiction by alle right and lawe / And also he may goo on the lyfte syde to the wyde place to fore the phisicien / For lyke as the phisiciens haue the charge to hele the Infirmitre of a man / In lyke wyse haue the Juges charge to appese alle stryues and contrencions and reduce vnto vnyte / And to punysshe and correcte causes cryminels / The lyfte alphyn hath also two wayes fro his owen place oon towardy p̄ right syde vnto the black space wyde to fore the marchant / For the marchantes nede ofte tymes counceylle and ben in debate of questions whiche muste be determyned by the Juges / And that other yssue is vnto the place to fore the rybaudis And that ye be cause that ofte tymes amonge them. falle noyses discencions thefte and manslaghter / Wherfore they ought to be punysshid by the Juges / And ye shall vnderstande that the alphyn goth alleway corner wyse fro the thirde poynt to the thirde poynt keppynge alle way his owne siege / For yf he be black / he goth alle way black / And yf he be whyte he goth alleway whyte. the yssue or goynge cornerly or angularly signefieth cautele or subtylyte / whiche Juges ought to haue / The .iii. poyntes betoken .iii. thynges that the Juge ought to attende / A Juge ought to furder rightfull a trewe causes.

ſeconndly he ought to gyue trewe counceyll/ and thirdly he ought to gyue and Juge rightfull ſentences after tha legeances / And neuer to goo fro the ryghtwiſnes of the lawe/ And it is to wete that the Alphyn goth in ſix dnwhtre alle the tablier roundy aboute/ and that he cometh agayn in to his owen place / And how be hit that alle rayſon and goody perfection ſholde be in a kynge/ yet ought hit alſo ſpecially be in them that ben conceyllours of the kynge and the Quene And the kynge ought not to doo ony thynge doubtouſe/ tyll he haue a rid counceyll of his Juges And of the ſages of the royame And therfore ought the Juge to be parfaytly wyſe and ſage as well in ſcience as in goody maners / And that is ſignefiedy whan they meue from thre poynte in to thre/ For the ſixt nombre by whiche they goo alle the eſchequer/ And bryngeth hem agayn in to her propre place in ſuche wyſe that thende of her mocuynge is conioyned agayn to the begynnynge of the place frowhens they departed/ And therfore hit is callidy a parfayt mocuynge .

The fyfth chapitre of the fourth Tractatre Je of the mouynge of the knyghtes .

After the yſſue of the Alphyns we ſhall deuyſe to yow the yſſue a the mocuynge of the knyghtes / And we ſaye that the knyght on the right ſyde is whyt/ And on the lifte ſyde black/ And the yſſue and mocuynge of hem bothe is in one maner whan ſo is that the knyght on the ryght ſyde Je whyt / The lyfte knyght is black / The mocuynge of hem is ſuche / That the whyte may goo in to the ſpace of the alphyn/ as hit apperyth of the knyght on the right ſide that is whyte .

And hath thre ysshues fro his propre place / one on his ryght syde in the place to fore the labourer / And hit is well reson that whan the labourer and husbonde man hath labouredy the feldes / the knyghtes ought to kepe them / to thentent that they haue vitailles for them self and their horses / The seconde ysshue is that he may meue hym vnto the blacke space to fore the notarye or draper. For he is bounden to deffende and kepe them that make his vestementis and couertours necessarye vnto his body. The thirde ysshue is that he may go on the lifte syde in to the place to fore ye marchant whiche is sette to fore the kynge / the whiche is blacke / And the reson is for as moche as he ought and is holden to deffende the kynge as well as his owen persone / whan he passith the first draught / he may goo foure wayes / And whan he is in the mydde of the tabler he may goo in to .viii. places sondry / to whiche he may renne And in lyke wise may the lyfte knyght goo whiche is blacke and goth oute of his place in to white / and in that maner goth the knyghtes fightynge by his myght / and groweth and multiplieth in hys poyntis / And ofte tymes by them the felde is wonne or lost / A knyghtes vertue and myght is not knowen but by his fightynge / and in his fightynge he doth moche harme for as moche as his myght extendeth in to so many poyntis / they ben in many perylles in their fightynge / And whan they escape they haue the honour of the game And thus is hit of euery man the more vaillant / the more honourde And he that meketh hym self ofte tymes shyneth clereste.

¶ The first chapitre of the fourth tractate treteth of the ysshue of the rookes and of her progression.

The mocyynge and yssue of the rooke whiche ben vicaires of the kynge is suche / that the ryght rook is blacke and the lifte rook is whyte/And whan the chesse ben sette as well the nobles as the comyn peple first in their propre places/The rookes by their propre vertue have no wey to yssue but yf hyt be made to them by the nobles or comyn peple / For they ben enclosed in their propre sieges/And the reson why is suche That for as moche as they ben vicaires lieutenantes or commyssioners of the kynge/Theyr auctoryte is of none effecte to fore they yssue out/And that they have begonne renounce theyr office / For as longe as they be within the palais of the kynge / So longe may they not vse ne execute theyr commyssion/But anon as they yssue they may vse theyr auctorite / And ye shall understande that their auctorite is grete/for they represente the psone of the kynge/and therfore where the tablier is wyde they may renne alle the tablier / In lyke wyse as they goon thurgh the royame/and they may goo as well white as blacke as well on the right side & lifte as forwardy and backwardy/And as fer may they renne as they fynde the tablier wyde whether hit be of his aduersaryes as of his owen felowship/And whan the rook is in the myddell of the tablier / he may goo whiche way he wyll in to foure right lignes on euery side/and hit is to wete that he may in no wyse goo cornerwyse / but all way ryght forth goynge & comynge as afore is sayd/Wherfore all the subgettis of the kinge as well goody as euyll ought to knowe by their mocynge that auctorite of ye vicaires and commyssioners ought to be verray true rightwis & Juste/and ye shall understande that they ben stronge and

vertuous in batayll. For the two rookes only may vanquysshe a kynge theyr aduersarye and take hym/ and take from hym his lyf and his royame / And this was doon whan chirus kynge of perse And darius kynge of medes sleuwe baltazar and toke his royame from hym. Whiche was neuew to enylmoradach vnder whom this game was founden.

¶ The seuenth chapitre of the fourth book treteth of the yssue of the comyn peple &c

One yssue and one mouynge appertyneth vnto alle the peple / For they may goo fro the poynt they stande in at the first meuynge vnto the thirde poynt right forth to fore them/ and whan they haue so doon they may afterwardy meue no more but fro one poynt ryght forth in to an other / And they may neuer retorne backwardy And thus goynge forth fro poynt to poynt They may gete by vertue and strengthe/ that thynge that the other noble fynde by dignyte / And yf the knyghtes and other nobles helpe hem that they come to the fertheste lygne to fore them where theyr aduersaryes were sette. They acquyre the dignyte that the quene hath grauntedy to her by grace / For yf ony of them may come to thys sayd lygne / yf he be white as labourer draper phisicyen or kepar of the eyre ben/ they retreyne suche dignyte as the quene hath/ for they haue gotten hit/ and than retornynge agayn homewardy / they may goo lyke as it is sayd in the chapitre of the quene And yf ony of the pawns that is black/ as the smyth the marchant the tauerner and the ribaulde may come wyth oute domage in to the same vtteryst lygne / he shall gete by his vertu the dignyte of the black quene And ye shall vnderstande / whan thyse

comyn peple meue right forth m̄ her ligne/ and fynde ony noble persone or of the peple of their aduersaries sette m̄ the poynt at on ony side to fore hym̄/ Jn that corner poynt he may take his aduersatye Wherther hit be on the right side or on the lifte/ And the cause is that the aduersaries ben suspecyous that the comyn peple lye Jn a wayte to Robbe her goodes or to take her persones Whan they goo vpwarde right forth. And therfore he may take m̄ the right angle to fore hym̄ one of his aduersaries/ As he hath espied his persone/ And m̄ the lifte angle as rob ber of his goodes/ and wherther hit be goynge forewards or retornynge fro blacke to whyte or whyte to blacke/ the pawn must alle way goo m̄ his right ligne/ and alle way take m̄ the corner that he findeth m̄ his Waye/ but he may not goo on neyther side tylle he hath ben m̄ the furdest ligne of the chekquer/ And that he hath taken the nature of the draughtes of the quene/ And than he is a fiers/ And than he may goo on alle sides cornerwyse fro poynt to poynt only as the quene doth fightynge and taskynge Whom he findeth m̄ his Waye/ And Whan he is thus comen to the place Where ꝑ nobles his aduersaries were sette he shall be named White fiers or blacke fiers/ after the poynt that he is m̄/ and there taketh he the dignyte of the quene &c. And alle these thinges may appere to them that beholden ꝑ play of the chesse/ and ye shall vnderstande that no noble man ought to haue despite of the comyn peple/ for hit hath ben ofte tymes seen/ that by their vertu & Witte/ Diuerse of them haue comen to right highe & grete astate as popes bisshoppes Emperours and kynges/ As We haue m̄ the historye of David that Was made kynge/ of a shepherde and one of the comyn peple/ and of many other &c.

And in lyke wyse wrede of the contrary / that many
noble men haue ben brought to myserye by their defaulte
As of gyges whiche was right riche of landes and of
richesses And was so proude that he wente and de-
manded of the goddy appollo / yf ther were ony in the worldy
more riche or more happy than he was / and than he herde
a wyse that yssuedy out of the fosse or pitte of the sacrefi-
ces / that a peple named agalaus sophide whiche were
poure of goodes and riche of corage was more accepta-
ble than he whiche was kynge And thus the goddy Ap-
pollo alowedy more the sapience & the seurte of the pou re
man and of his litell mayne / than he dide the astate and
the persone of gyges ne of his ryche mayne / And hit is
more to alowe a litell thynge seurly pourchewedy than
moche goody taken in fere and drede And for as moche
as a man of lowe lignage is by his vertue enhaunsedy
so moche the more he ought to be glorious and of goody
renomee / virgile that was born in lombardye of the nacion
of mantua and was of lowe and symple lignage / yet
he was souerayn in wisedem and science and the moste
noble of alle the poetes / of whome the renome is and
shall be durynge the worldy / so hit happendy that an other
poete aridy and demandedy of hym wherfore he settedy
not the versis of homere in his book / And he answerdy
that he sholdy be of right gaete strength and force that
sholdy pluck the clubbe out of hercules handes / And
thys suffycedy the state and draughtis of the comyn
peple &c .

The eyght chapitre and the last of the fourth book of
the epilogacion and recapitulacion of this book .

For as moche as we see and knowe that the memorye of the peple is not retentyf but right forgetefull whan some here longe tales a hystoryes whiche they can not alle retayne in her mynde or recorde Therfore I haue put in this present chapitre all þ thynges aboue sayd as shortly as I haue conne / First this playe or game was founden in the tyme of emlmerodach kynge of Babilone / And exersed the philosopher otherwyse named philometer fonde hit / And the cause why / was for the correction of the kynge lyke as hit apperith in the first chapitres for the said kynge was so tyrannous and felon that he might suffre no correction / But slewe them and dide do put hem to deth / that corrected hym / and sayd than do put to deth many right wyse men Than the peple kynge sorowfull and right cuyll plesid of this cuyll lyf of the kynge prayd and requyred the philosopher / that he wolde repreue and telle the kynge of his folye / And than the philosopher answerd that he sholde he dede yf he so dide / and the peple sayd to hym / Certes thou oughtest sonner wille to dye to thende that thy renome myght come to the peple than the lyf of the kynge sholde contynue in cuyll for lacke of thy counceyll / or by faulte of reprehension of the / or that thou darst not doo and shewe / that thou saist / And whan the philosopher herd this he promysid to the peple þ he wold put hym in deuoyr to correcte hym / and than he began to thynke in what maner he myght escape the deth / and kepe to the peple his promesse / And than thus he made in this maner and ordeyned thesclequer of .lxiiii. poynts as is afore sayd / And dide do make the forme of chequers of gold and siluer In humayne fygure after the facyons

and formes as we haue dyuysid and shewid to yow
to fore in theyr chapitres / And ordeyned the moeuynge
and the estate after that it is saidy in the chapitres of thes-
chesses And when the philosopher hady thus ordeyned
the playe or game / and that hit plesid alle them that
sawe hit / on a tyme as the philosopher playd on hit / the
kynge cam and sawe hit and desired to playe at this
game / And than the phylosopher began tenseigne and
teche the kynge the science of the playe a the draughtes.
Saynge to hym fyrst how the kynge ought to haue in
hym self pytie. delonaiute and rightwisnes as hit is saidy
to fore in the chapitre of the kynge And he enseygned to
hym the estate of the quene and what maners she ought
to haue And than of the alphyns as conneyllours and
Juges of the royame And after the nature of the knyght
tes how they ought to be wise. treuwe and curtoys and
alle the ordre of knyghtlyde And than after the nature
of the vicaires a rookes as hit appertyth in theyr chapitre
And after this how the comyn peple ought to goo eche
in his office / And how they ought to serue the nobles.
And when the philosopher hady thus taught and ensei-
ned the kynge and his nobles by the maner of the playe
and hady replyended hym of his euyll maners / The kynge
demanded hym vpon payne of deth to telle hym the cause
why and wherfore he hady made a founden thyes playe
and game And what thynge meuyd hym therto / And
than the philosopher constrayned by fere and drede ans-
werd / that he hady promysid to the peple whiche hady
requyred hym that he sholde correcte and reprise the kynge
of his euyll vices / but for as moche as he doubtid the deth
and hady seen that the kynge dide do slee the sages a wyse

that were so hardy to blame hym of his vices / he was in grete anguyssh & sorowe / how he myght fynde a maner to correcte & reprehende the kynge / And to saue his owen lyf / and thus he thought longe & studyed that he fonde thys game or playe / Whiche he hath do sette forth for to amende and correcte the lyf of the kynge and to change his maners / and he adioustyd with all that he hadde founden this game for so mocche as the lordes and nobles habondynge in delyces & richessis / And enioynge temporell peas sholde eschewe ydlènes by playnge of this game / And for to gyue hem cause to lèue her penshfnes and sorowes / In auysynge & studyynge this game. And whan the kynge hadde herde alle thyse causes / he thought that the philosopher hadde founde a goode maner of correction / And than he thanketh hym gretly / and thus by thenseygnement and lernynge of the philosopher he changid his lyf his maners & alle his euyll condicions And by this maner hit happend that the kynge that to fore tyme hadde ben vicyous and disordynate in his liuyng Was made Juste. and vertuous. debonayre. gracious and and full of vertues vnto alle peplè / And a man that lyueth in this worlde with out vertues liueth not as a man but as a beste / And therfore my ryght redoubted lorde I pray almyghty gode to saue the kyng our souerain lorde & to gyue hym grace to reygne as a kynge & habounde in alle vertues / & to be assisted with alle other his lordes in such wyse þ his noblè royame of Englonde may prospere & habounde in vertues / and þ synne may be eschewid iustice kepte / the royame defended goode men rewarded malefactours punyssh id & the ydle peplè to be put to labour that he with the noblès of the royame may regne gloriously

In conquerynge his rightfull enheritaunce / that verray
peas and charite may endure m so the his royames / and
that marchandise may haue his cours m suche wise that
euery man eschewe synne / and entrece m vertuous occu-
pacione / Prayng e your goody grace to reserue this lityll
and symple coo made vnder the hope and shadowe of
your noble protection by hym that is your most humble
seruant / m gree and thanke And I shall praye almighty
gody for your longe lyf a welfare / whiche he preserue
And sende yow the accomplissement of your hye noble.
Joyous and vertuous desire Amen : / : Eexpnyssh hidy the
last day of marche the yer of our lordy gody. a. thousandy
foure hondredy and lxiiii .·.:.:.·.

The Names of the Knights made at the Battell of Stoke
by Syde Melwche upon trent the xvij day of June the xvij yere of
Harry the vij

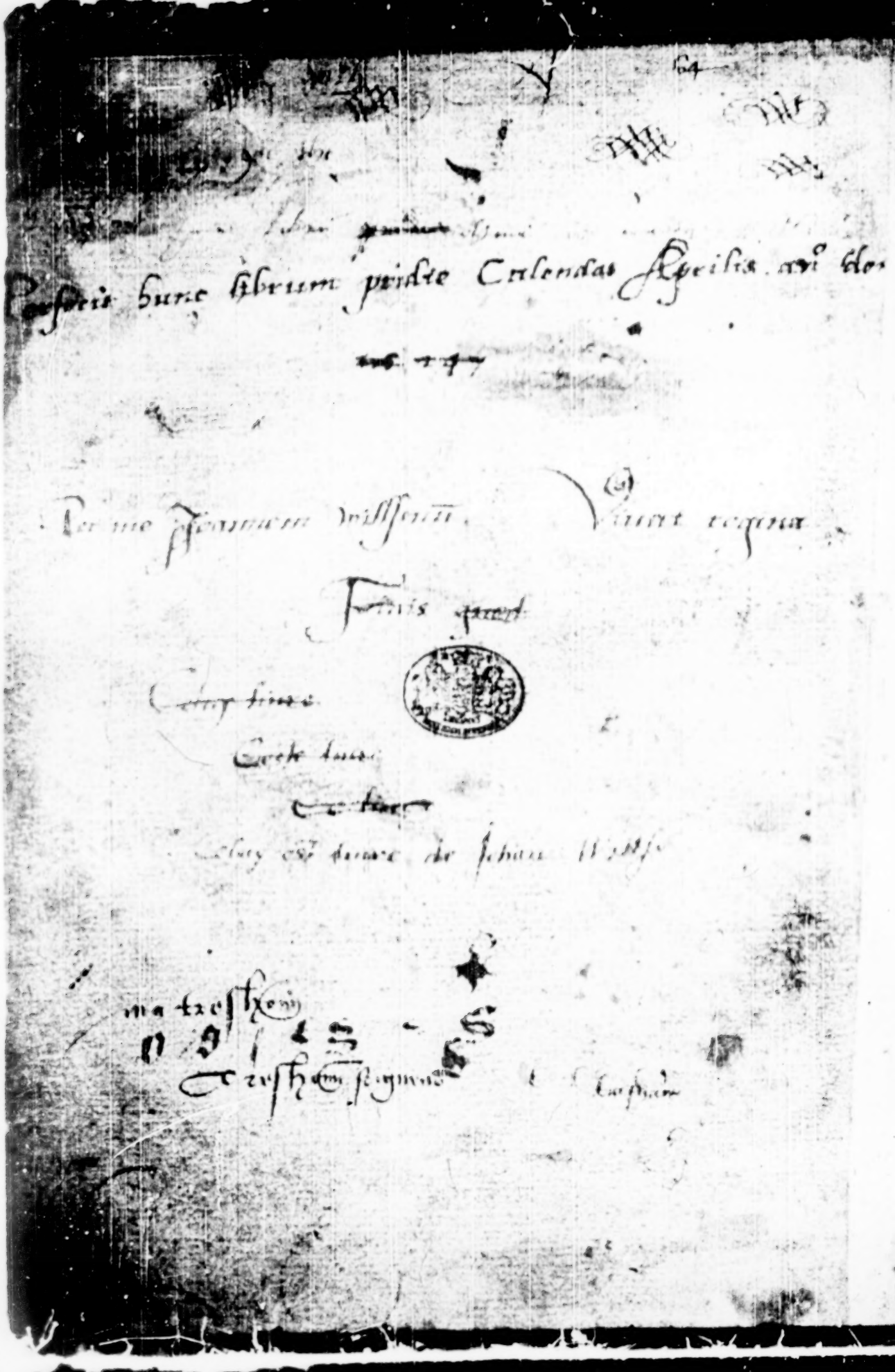
Sr gilbert talbott
Sr Iohn cheyny
wittm Stanley the yong was made bysyde the Bataile and
after the Battaile was made the same day
Sr Iohn of Arundell
Sr Iames ratcliffe
Sr Iohn Sutcliffe
Sr edmund bermyngham
Sr Iames blount
Sr of Ratcliffe
Sr Geoffrey Stanley
Sr Iohn Sulyard
Sr Iohn mortymer
Sr wittm trouebeke

Knyghtes made at the same
Battaile

Sr Andeley sonne & heyre of the lord Andeley
Sr edward Norys
Sr Robert clyfford
Sr george Hopton
Sr Robert of Bromyghton
Sr Iohn Paston

thomas bowell
Rafray savage
harry wyloughby
peter sabarottye
willia vampage
Antony bowne
Rd poole
thomas texell
Rd lewes
thomas green
Nycholas wyng
edwarde of bergh
willia tyrwhytt
thomas pawlett
willia trawtbeke
Rafe longforthe
james Rayngton
harry bowlde
[illegible]
willia Redwyll
gregory bowell
thomas blount
Robert cheyny
willia raven
peter wyndam
Robert belyngam

[illegible]
george Nevyll the [illegible]
Robert Ratcliff of the to
james parker
edward darrell
edward pykering
thomas of Ivatton
willia sandys
Robert bradeley
thomas a poole
mayo barkeley
Raffe shyrley
peter courtenyll
willia kitylton
willia Norris of [illegible]
peter dymoke
[illegible]
[illegible]
thomas lyne
mayo albrom



Anno. 2

Perfecit librum vltimo die Martij Anno domini.

In worde and eke in dede
Do

In word & eke in dede
Obey thy liuinge lorde
Hym serue wth feare and drede
Nowe whiche is thy rede.

Within thy hearte & minde
Hate the enuie of thy frende.
Loue god wth all thy **harte**
So shalte ye not **faile** seke ye fiftethe
Of goddes moste cruell reddes
Eschewe put thy truste from vnd.

Finis quod wilson.